THE SURVEY

Graphic Number

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The Gist of It

FIRST the high school people and then the college people discuss the theme of this number (Learning for Living, page. 247).

IN a student population of 5,000 at the Erasmus Hall High School, Brooklyn, there are hundreds of "unadjusted" youngsters, out of step and out of patience with an academic routine. These "problem pupils" bring their difficulties to the Student Welfare Committee of which Agnes M. Conklin is the head. A graduate of Barnard College, Miss Conklin took her higher degree in psychology at Columbia. Page 248.

ON a recent visit to his native Germany, Bruno Lasker spent some time as the guest of the educators who are carrying forward the Lichtwarkschule experiment. Mr. Lasker, formerly head of The Survey's foreign service department is now secretary of the Commission on Race Relations of The Inquiry. Page 252.

AFTER graduating from Harvard, Herbert W. Smith taught for four years at the Massachusetts Institute of Technology and for five years at his alma mater. As Principal of the Ethical Culture High School, he has joined with Felix Adler in working out the plans for the new Pre-Professional School which is to open in the fall of 1928. His article is illustrated with examples of work done by students of the present Arts High School, who are receiving their technical training under Herbert N. Kniffen. Page 255.

HIS early adventures as an instructor of English at the University of Chicago and his later absorption in problems of labor-management relations supplied the two-fold stimulus which recently sent Robert W. Bruère of The Survey staff "home by way of Antioch" where he spent several crowded days studying this attempt to knit education into the industrial processes of the modern world. Page 259. At Antioch he met Shirley Norman, an undergraduate who, with his alternate, runs a photographer's studio in Yellow Springs. The result was our frontispiece and the series of pictures, page 261 ff.

"LEARNING for Living" in college terms is interpreted by the second group of articles in our educational sheaf. On the campus at Whittier College, Whittier, California, Dean Joseph Herschel Coffin is guiding an experiment in applying the apprenticeship plan and the "project method" of the elementary schools to college conditions. Dean Coffin, a graduate of Penn College who took his doctor's degree at Cornell, was professor of philosophy at Earlham before going to the Coast. Page 266.

THOUGH Who's Who lists him as "prof. philosophy" Alexander Meiklejohn is much better known as a breaker of new ground in education. Before his twelve years as president of Amherst, he had served his apprenticeship as a teacher and later as dean at Brown University. Now the faculty and the regents of the University of Wisconsin have given him a laboratory of his own designing where he may put into practice the significant educational philosophy which he states, page 258.

FLORENCE KELLEY'S broad educational experience and her zeal for social justice were harnessed to practical effort at Hull-House in the Nineties, when she studied the prevalent sweat shop system and stepped from the rounds of a settlement visitor into the office of head factory inspector of the state of Illinois. This is a chapter from her Notes of Sixty Years. Page 271.

ARTHUR KELLOGG, managing editor of The Survey, left his desk to journey down the devastated Mississippi Valley on a relief boat with Secretary Hoover and the Red Cross executives. He pictures here the social import as well as the stirring details of the disaster and the emergent work that follows the crest of the great flood. Page 277.

THE JULY ISSUE OF SURVEY GRAPHIC will have as its leading article a discussion of flood prevention —the whole broad question of levees, spillways, storage reservoirs, reforestation, soil conservation and other factors in the thirty-one states whose drainage flows into the Mississippi River by J. Russell Smith, professor of economic geography at Columbia University. Professor Smith is widely known for his volumes North America, Industrial and Commercial Geography, and Human Geography. Accompanying articles will describe further aspects of the flood and of the picturesque peoples who live in the inundated Delta.

READERS of THE SURVEY may anticipate further interpretations of the educational problem of the modern city by Joseph K. Hart in sequence to his article on the Chicago situation in The Survey Graphic for February, 1927.

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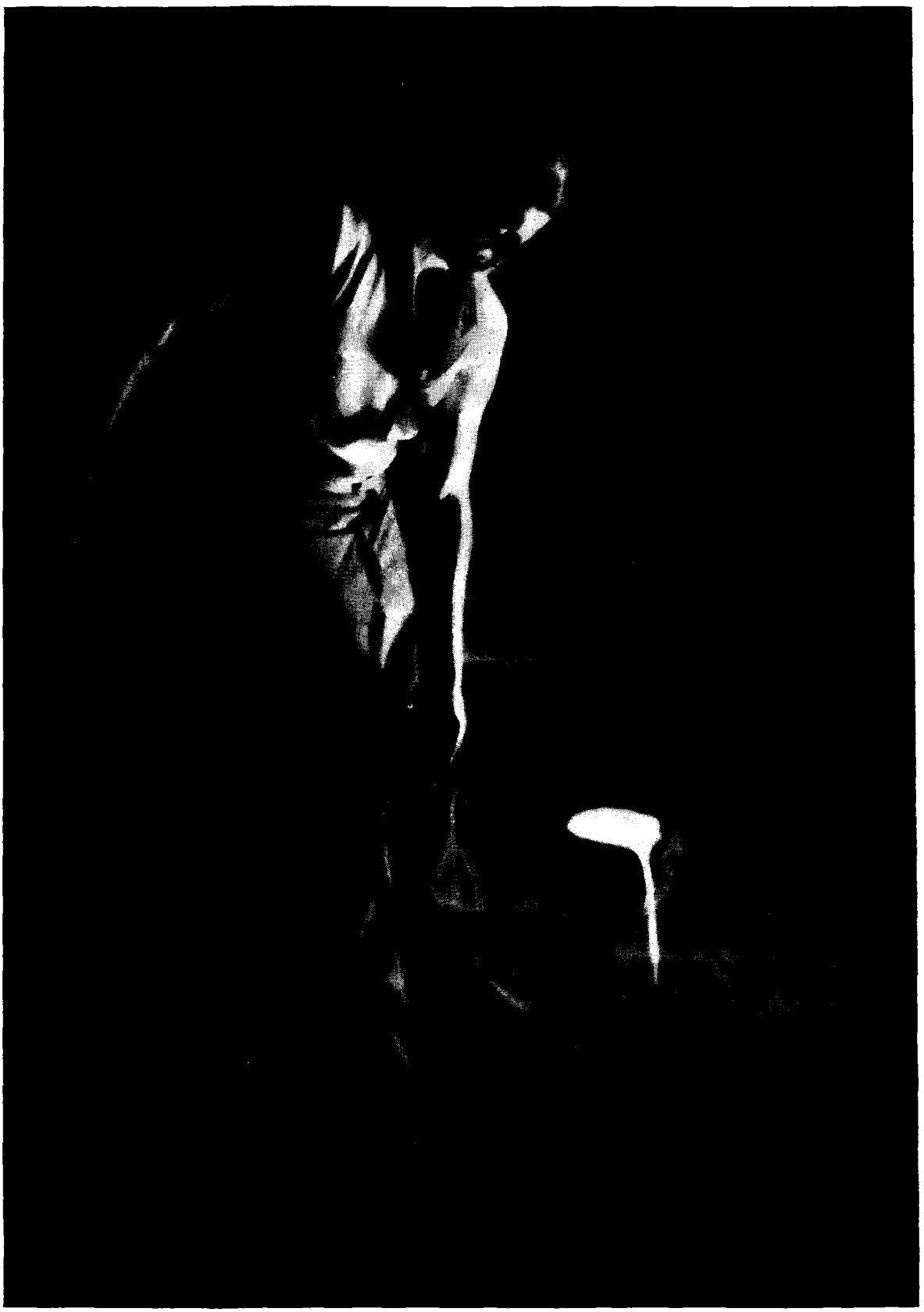

Photo by H. Lee Jones, Antioch

EDUCATION ON THE JOB

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THE SURVEY
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Learning for Living

EDUCATION is in the midst of two great adventures: the discovery of the individual as an individual, and the discovery of human beings in relation to the dusty, hurrying, clattering, beautiful, perilous world in which we live. The articles brought together in his June number for "commencement time," have to do with such explorings.

Books, plays, pictures, as well as our own senses, tell us hat more and more we are living in a machine made world. We expect our music, our drama, our recreation, our tales, o be made for us, as well as our houses, our clothes, our ood, our means of transportation. And as our part in it, nore and more of us find ourselves engaged in standardized obs which fit into a large and complex process. To some his means futile rebellion against the world as we find it; others of us accept dullness and mediocrity, and cease to ook beyond the round of our narrow days. A few of us break through gloriously in individual and creative achievement, but more grope uncertainly toward some sort of personal satisfaction, delicate or gross, not knowing what we vant or how to find what seems in any degree our own.

AMID this confusion, education is one of the things that people talk about as a "remedy" or a "solution." They mean usually a "remedy" for both personal and social naladjustment, a "solution" of their drifting perplexities and he blundering activities which lead the society of which they re a part into war, into industrial conflict, into intolerance nd cruelty and waste.

It is being born in upon us that parcels of information—he dates of Pippin the Fat, Virgil's meters, the extraction f the square root—have slight worth in helping Bill Jones ecide whether to join the union, in making Mary Brown nore capable of the difficult adjustments of marriage and naternity, in giving citizens standards by which to judge andidates or understand the purposes of voting.

In the first of our sheaf of articles a psychologist makes s look at the wreckage of young lives warped and stunted y the "squirrel cage" futility of rigid, academic schooling. The succeeding articles tell of high school and college rojects which approach a solution from two directions. One has its starting point in vocational interests close to the center of the individual life. In the Ethical Culture Arts High School, soon to be broadened into a specially equipped pre-professional school, in the blend of educational and industrial disciplines at Antioch, on the campus of a small California college, this is the direction of experiment.

The second line springs from the belief that a background of culture and understanding, an acquaintance with certain spiritual and intellectual riches is the surest hope of a full, complete personal life and a sense of human values and human responsibilities. In a public school in Germany, and in the new college at the University of Wisconsin, this educational philosophy gives meaning to remarkable experiments.

SUCH efforts to integrate school experience with life experience shake down old antitheses between the classics and science, between the liberal college and the professional school, into new terms, closer to the realities of our modern world, and closer to the vast new reaches of youth brought within the wide arc of education in a democracy. From whichever angle the educational problem is approached, more and more we are realizing that what we need and what our social organization needs is men and women with insight into themselves, and into their scheme of life and work and its relation to that of other people. Our failures are failures of understanding. We do not know how to look at ourselves, how to see our problems, in a personal or in a community sense. Education ought to let children and adults look out over the world as it is, not the vanished world known to Caesar's legions or Washington's Continentals, but this world of factories and movies and radio and tractor farming and mass production, and all the complex interdependencies of the machine process. We need to see our jobs, not as dead, repetitive, standardized tasks, but as necessary parts of a vast, integrated process on which modern life depends. We need to look at ourselves, detachedly, without excitement or despair, with good humor and genuine understanding of the springs of human behavior and the meanings of our reactions and desires. We need to look at ourselves collectively and catch the rhythm of generations, races, crafts in their epic struggle. —BEULAH AMIDON

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The Squirrel Cage

By AGNES M. CONKLIN

FROM the doctor, lawyer, merchant, chief of the nursery rhyme, through rich man, poor man, to beggar man and thief, most Americans step into adult occupation from some sort of school. This schooling may be long or short, superior or half-baked, highly specialized or totally undifferentiated, but whatever the quality of the educational experience, it is usually the stepping-stone to the job.

Before the job, how much schooling should there be? The parent answers, "As much as I can afford." The employer answers, "As much as will make the child an efficient worker." The educator answers, "As much as the child can absorb." The child answers, "As much as you can compel me to take." Only the last statement takes effect.

IN New York City, we have been having a unique experience in education since the War. That disruptive instrument of science, Army Alpha, opened our eyes to many things, some of which were true and some of which were not. It seemed to indicate, however, that if there was one thing more than another that America needed, it was education. The remedy seemed simple: The way to educate people is to force them to go to school at least until they are physically mature; let the mind grow with the body; it will if you compel it. With the gusto of schoolboys, the legislators hurried back to pass laws.

In New York State, children must now attend school until they are seventeen years old. After the fourteenth birthday, the child may obtain working papers, but he must attend continuation school. This uses four hours a week of the employer's time and attendance at night school may not be offered as a substitute. Some employers have established continuation schools in the place of business; others allow time off for the schooling. The majority prefer to wait until the child has passed his seventeenth birthday. For all practical purposes, the law operates to keep numbers of children in schools they dislike when mere staying in school does not educate them.

This is not surprising when we know that any step to keep children in school from the ages of fourteen to seventeen means keeping them in high school. The high school in which we are planning to educate them is built on a nineteenth century pattern, and is academic in character. This type of education deals largely with abstract material studied, not as an end in itself, but as a preparation for college entrance. The course includes four years of English; two foreign languages, one studied for three years and the other for two; mathematics—algebra, plane geometry, trigonometry; social sciences—civics, government, history, economics; three years of science chosen among biology, chemistry, physics and physiography; together with certain minor subjects such as free-hand drawing, singing, elocution and physical training. The selection of subject matter grew out of the conception of education as a mental discipline; in America, it is a universal product standardized by the entrance requirements one finds listed in every college catalogue. In the consciousness of people at large, an academic high school education has cultural values and market values; better than either of these, it is a *sine qua non* for the college career, which looms so large in the wishful thinking of the general population.

The present article is based on first-hand experiences with academic high school education in New York City, but what is here said applies with equal validity to other communities all over the country. The predominant type of education in any community arises from the predominant desires of its influential citizens. The education desired by the majority of our best families everywhere is a preparation for college, and the high school is designed to meet that need. From 1890 to 1920, the number of high school students in the United States increased from approximately 200,000 to almost 2,000,000. By 1920, the number of children in the total population in the age range fourteen to eighteen, exceeded 8,000,000, so that, before the operation of laws compelling high school attendance, selective agencies must have determined who went to high school and who did not. The basis of any such selection is bound to be a complicated affair but it is safe to say that the very nature of the high school course was one of the factors.

A compulsory education law ignores factors of selection. In New York City, a force of 308 truant officers perform the service of goading and driving the young out of their chosen pathways into the schools "where they belong," but it is far from clear that they do belong in high schools of the present day. The United States Bureau of Education published, in January of this year, the statement that, in the country as a whole, twenty-two out of every one hundred children enter high school. Only nine in one hundred graduate from high school and only six in one thousan enter college. If the high school is to meet the needs of one hundred out of every hundred, it must alter its standards by nothing short of upheaval. For a considerabl number of children, we have made the span, fourteen t seventeen years, a veritable squirrel cage.

GEORGE entered high school at the age of thirteen years and eight months. He had graduated from an elementary school in Scotland and had come to Americ "to go to work." He is the oldest of six, a small, thin forlorn little boy, I.Q. 94. His father is a plasterer an when work is plentiful, earns eighty dollars a week. O the strength of this, the family purchased a house near th school because they had been advised that it was better tha paying rent "with a family to raise." During the firs winter in a new environment, George's father found diffi culty in securing work. The children had to pick up bit of wood in vacant lots because there was no money fo coal. Bread and potatoes were served three times a day with a dreary monotony.

George hated high school work and was far from successful in it. As soon as he passed his fourteenth birthday, th

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ocal minister found him a job as errand boy in a bank at en dollars a week. George could have done this well, as iis willingness and reliability in running school errands iad already shown. Application for working papers was nade and the boy reported to the Board of Health for the usual examination. He was found nine pounds underveight. The working papers were refused and the boy eturned to school. The mother sighed over the regular ash income that might have been of such help to the family.

The boy has continued to fail in his work, and the chool, although it has changed his program and tried to notivate him, has not been able to effect his satisfactory daptation. After four terms, he is still in the first grade nd making no progress. He has not been able to bring his veight up to standard and he will no doubt leave school t seventeen without meeting this part of the requirement. The attempt to transfer him to another school in his first ear met with the obstacle of carfare which the family ould not afford. Since then, the family has taken the attiude that a change of school is unwise since "he may go o work at any time now."

Meanwhile George has hated school and learned nothing here. He has been building habits of failure instead of iabits of success, he has lived two important years of his life xpecting at any moment to be rescued from facing the task n hand. George is at present a demoralized person. If he oes out to a job tomorrow, he will approach it with habits nd attitudes that will unquestionably impair his efficiency s they have already impaired his self-respect. The only olution to this problem was the bank job or, on return to chool, definite preparation for another job. George got ieither, since the law and the school are still too far apart o help him.

ARTHUR had never wanted to come to high school. He was fourteen when he entered, I.Q. 94, tall and ively; in business, he would be called a hustler. From the ime he was thirteen, he had worked in a drug store near iis home and his plan had been to work his way up and learn pharmacy." Because of physical difficulties, he had iot entered elementary school until he was eight. He always elt over-age, and this no doubt contributed to his desire to eave school as soon as possible.

His father protested: "Arthur is not stupid. He puts ll the labels on the bottles and does it good. He can find *nything* in that drug store! They send him out. Why, e can remember all the addresses better than I can, or you an. He goes everywhere and never gets lost. A boy like hat is not dumb."

When we knew about the drug store, we attempted to iterest Arthur in Latin, pointing out that Latin ought to elp with the names on the labels and later on, help with ie prescriptions. But Arthur was unconvinced.

"It's all about Caesar and he goes to wars. That don't elp in a drug store."

He had a speech defect and was sent to a special class. There he really applied himself to his school work. He as eager to learn how to pronounce the difficult names f chemicals and this class seemed to him to have a definite onnection with life as he wanted to live it. Yet, in four erms, he has accomplished less than two terms of work. His father takes the attitude that there is no use in changig his school as he gets as much out of this school as he ould out of any. He is simply marking time until his seventeenth birthday but meanwhile, what a waste of youth and energy and eager enthusiasm!

James, I. Q. 102, entered high school at the age of fifteen, after being a leader in elementary school. He was then almost six feet tall. He was one of five children in a family all of whom attended high school for varying lengths of time but only one of whom completed the second grade. James himself remained three terms in the first grade.

"IF you were allowed to do what you want to do, what would it be, James?"

"Draw cartoons. I do it for fun."

He pulls some dirty scraps of paper out of his pocket and exhibits them.

"But you could hardly make a living out of that, could you?"

"Sure, I could if I learned more about drawing. The Home News paid me for cartoons last summer, three of them."

Nothing in an academic high school course can start a lad in this direction unless he is able to pass the stated amount of prerequisite work, and James dislikes his academic subjects very thoroughly. The family would not consider his transfer to another school if such a shift could be arranged, because all his brothers and sisters have attended this one and James' failure to do so might indicate that "he isn't smart enough to stay here."

Constance, I. Q. 96, is a very pretty child, small in stature, and graceful. At the age of fourteen years and eight months, she finds herself in high school, hating the work. Ever since she was six, she has been a dancer, and has been many times before the public.

"I can do 'splits.' You see, I'm double-jointed and can twist myself all around."

She demonstrates a difficult figure, balancing on one foot. So authentic a source as the Metropolitan School of the Ballet has pronounced her unusually gifted. Her family is well known in theatrical and vaudeville circles and the girl will inevitably be drawn into this sort of activity.

"When I'm sixteen, I can go to the conservatory and go to continuation school for a year. I guess I don't like school. I don't pay any attention to it. I'm always thinking of when I will get out and be a big success on the stage."

She can see no need for Latin, civics, algebra, Chaucer as a background for her dancing. High school has habituated her to failure in all three terms of her attendance. The situation has also engendered day-dreaming habits which are likely to continue to handicap her after she leaves school.

LOUIS, I.Q.86, is the fifth child in a fraternity of seven. One child in the family is feebleminded. The others have all started high school work but have not advanced beyond the first year. Louis was fourteen at entrance into high school and in five terms has accomplished two terms of work. He dislikes high school.

"It can't do you any good if you want to go to work."

He is employed after school four hours daily in his uncle's shoe store. The uncle says that Louis is a competent salesman and that he whistles at his work. In school, he is sullen. His father thought he should be made to do the school work at all cost.

"If Louis can't pass in his work I will tell my brother he shall not come to the store any more. He can stay home and study."

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Louis' face fell when this was proposed, but the father was persuaded not to carry out his threat. The boy said afterward, "If he does that I'll light out."

The boy has visited shoe factories and wants to learn about the shoe business "from the ground up." When he is seventeen he can become a shoe salesman and look forward to becoming a manager. Academic schooling is pretty remote from this practical ambition.

Herbert, I. Q. 91, wanted to go to Boys' Vocational School because his brother, a printer with a successful shop of his own, learned his trade there. The borough has only one Boys' Vocational School and it is so overcrowded that application to enter must be made long in advance of elementary school graduation. Herbert was rejected on account of the overcrowding; he was told that he must go on to high school. At once, he became truant and spent his time sitting on the doorstep of the Vocational School waiting for some one to drop out so that he could fill the vacancy.

"THEY can't make me go to a school I don't want to go to. I want to learn printin' and that's where they got the machines."

The truant officer explained the law.

"Then I want to go to a printin' office an' go to work. But no high school. I don't want to learn Spanish. I want to work in a big shop with machines."

The case was explained to the vocational school authorities but they could not accept another student. Working papers could not be secured because the boy had to have dental work done and was under-weight. The truancy persisted. We solved the problem by forcing the case to a court trial of the parents and, when the situation had been explained to the judge, Herbert was admitted to vocational school by court order!

There are certain interesting characteristics of all these cases. None of them is below normal mentality, but none of them is suited to an academic high school course. They are not lazy. Each one of them has some kind of competence to offer and some very clear notion of what he wants to do. Compulsory schooling has added very little to their education in factual knowledge; it has certainly created for them situations which have led to undesirable behavior. All of them have been truant, running away from the intolerable, learning to dodge, to neglect and to cover their tracks. All of them are potential successes in occupation. If they succeed there, however, it will be in spite of, not because of, the school.

Is the New York City high school making no attempt to meet this situation? There are some specialized high schools dealing with commercial subjects, with technical training and with trades. Two factors keep these schools from functioning on any adequate scale. The particular school may be situated too far from the person who needs it; Brooklynites have to travel to Manhattan trade high schools, and no parent can lightly thrust his child into the maelstrom of present day city travel. What is more important, parents are often unwilling to send their children to schools with differentiated curricula because they have other ambitions for Tommy and Mary.

A possible solution seems to be the cooperative course, an arrangement in which the students alternate between school and job in weekly or monthly cycles and the school work is made more "practical" to suit their needs. Less than two years ago, a Brooklyn high school advertised to the other schools the opening of such a course. Administrators were urged to send students from all over the borough. By the end of the first term, it was necessary to limit enrollment because of the demand. School administrators casting about for a selective agency, decided that truants could not be admitted—strange misunderstanding of the leading cause of truancy! Even so, in only a little over a year the experiment has grown so out of bounds that the principal has restricted the course to students of his own school, pre testing that he can not shoulder the burdens of the whole city. Here was an important educational need and educators met it as the ostrich proverbially solves his problems, by refusing to see it at all.

When 28 per cent of a class of about 850 entering an academic high school is unable to carry the course by the end of the first year, and almost 40 per cent of the same class is unable to do so by the end of the second, it would seem that the course should be made more elastic and accommodating. The few carefully followed cases in which students have been transferred from an academic to a vocational course encouraged us to go further. Herbert, previously cited, was never missing from the printing class. Another persistent truant was "reformed" when he was allowed to go to the State College of Agriculture to learn something about farming. Another, followed for a year and three months, never missed a day after the Bureau of Rehabilitation rescued him from the classics and placed him where he could learn the jewelry trade. A third, persuaded to make the daily trip to Manhattan to attend trade school has put in a steady, interested year learning textile dyeing. Still another has followed a straight road toward the completion of a two-year course in linotyping. These instances could be multiplied many times over.

This brings us to a consideration of the type of course that would solve part of this problem.

It is not easy to survey the landscape and cry, "There it is!" because it exists only in a piece-meal way. We know that the course should be frankly occupational rather than preparatory for college; we know, too, that the student's time should be largely spent in actual use of the tools of his trade. Something approaching this plan already exists in the evening trade schools where there are shops as well as classrooms, and carpentry, sheet-metal turning, plumbing, architectural drawing, dye casting, sign painting, dressmaking, cooking, and the like are learned by doing. The successful evening schools of this character also include courses in applied arithmetic and English, spoken and written, all related to the student's own vital interests. We know how to start this course from the materials at hand and one of its virtues must be its ability to meet needs as they arise.

The lack of articulation between education and individual need is a result of community attitudes and the failure, so far, of the science of education to help us to see beyond the nose. We need to make testing a more certain instrument of predictability. We need to make vocational guidance a more trustworthy means of sorting people and jobs so that ultimately they click. We need to dress high school education in modern clothes and make it keep pace with fashion as it evolves. We need to change the standard implicit in the parental notion, "His father works very hard but I want my son to have an education so he won't have to work." We need to believe that all work is worthy if well done. We need to pocket our pride. We need, above all, to learn that education is not an escape from toil but a preparation for it

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IX. THE SQUIRREL CAGE

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A Public School That Dares

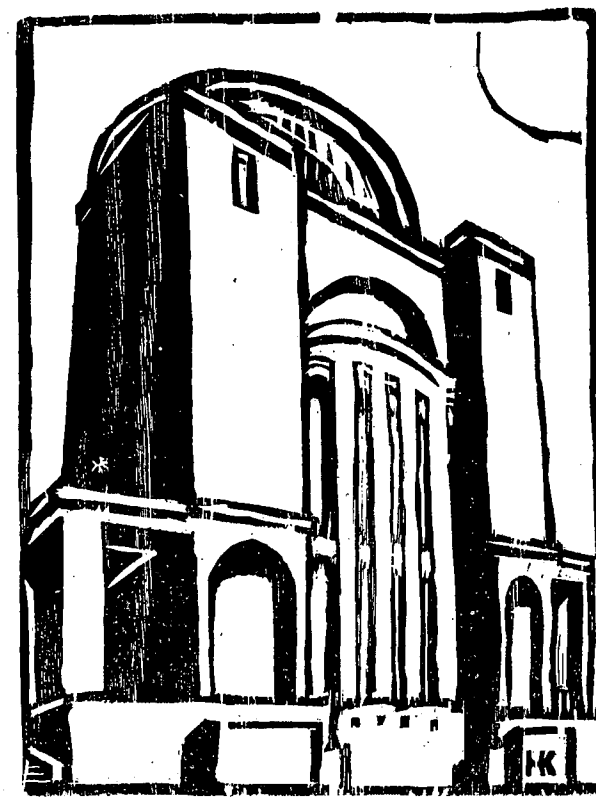
By BRUNO LASKER

ONE of the biggest problems for all kinds of progressive and experimental schools in America is how to make the connection with college entrance requirements. What is the use of having the most wonderful system—or lack of system, whichever you prefer—in the lower grades if, beginning with the freshman year at high school, you have to sacrifice every enunciated principle, if you have to cram and whip, to coax and coach the children to make the grade? Here we have a dilemma in which that school will find itself that wishes to combine real education in the earlier years of life with something of a guarantee that their products will be acceptable to the institutions of so-called higher education.

The school of which I am going to speak in this article has not only abolished cramming in the higher grades, it has abolished a fixed curriculum altogether. It even becomes peripatetic at times, taking its pupils into foreign lands. And yet it is a public school, part of an otherwise rigid system in the land of the goose-step. This school was not founded to work out some specific educational principle but, starting from a conventional type, adapted itself to a new point of view, as success with each liberating step produced new courage. It challenges the objection so frequently heard in our own country to the plans of educational reformers: "I entirely agree with you, my dear fellow, but what you propose means that we must scrap our five-million dollar plant, that we must dismiss our whole teaching force and engage a new one. This old city is not the place to try out your ideas. You should go with them to one of those new towns in Florida or the Southwest, where they have not yet invested so much in their school system." Well, Hamburg, Germany, is not exactly a recent boom town; and it is not a city that can afford, just now, to build from the bottom up. But so many things have, of necessity, changed there in recent years that the good burghers are not, perhaps, quite as afraid of change today as they might have been in former times. But let me tell my story consecutively.

In the city-state of Hamburg, where the influence of labor and of social democracy has been strong for many decades but has become stronger during and since the War, the public-school teachers have long enjoyed a reputation of unusual progressiveness and pugnacity. But it was the German Revolution and the change in the constitution that gave them their biggest opportunity. Most of those who have seen at work the school which I am going to describe, admit that it is as close to real education as a public institution—paid for by the taxpayers and under the supervision of a municipal department—can come in our day.

The Lichtwarkschule is built on the outskirts of the city near a large public park where it has air and quiet and enough room. But unfortunately, though it is a handsome



Linoleum cut designed and made by a fifteen-year-old pupil of the Lichtwarkschule

structure, the building was put up several years before the present educational policy was fully developed and already proves unsuited to what is going on within its walls.

The school nominally belongs to that new type of combined elementary and high school, the *Deutsche Oberschule*. (The grade divisions, promotions and ages are practically the same as from about our fifth grade to the senior high school class.) This type was created during the War, as distinct from the humanistic *Gymnasium* and the more technical and practical *Realschule* and *Ober-Realschule*, to provide a general cultural education through a large variety of parallel courses, with emphasis on history and the natural sciences, language and literature—in short, on the subjects most apt to be crowded out of the schools that lead up to the universities and the technical colleges. What gave the greatest impetus to the creation of schools of this character—which Friedrich Paulsen and other educators had been clamoring for years before—was the patriotic wave that swept over the Fatherland during the war and the demand for schools that would cultivate more especially the mother tongue, and the national history, legend, topography and literature—that is, the natural and social heritage of race and nation.

FROM this general type, however, the new school in Hamburg soon deviated. Curiously enough, it was not the influential citizens with their far-flung mercantile associations who first doubted the wisdom of a narrowly nationalistic education but the teachers with their more localized interests and background. The head of the school, as it happens, is a member of one of the old aristocratic families of this Hansa city, but also a democrat and some-

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thing of an educational genius. The faculty, with the freedom it enjoys under the new constitution, decided that the multiple choice offered in the curriculum, while it increased the freedom of both pupils and teachers, did not meet the first need common to all, which is a consistent search for a fuller appreciation of life and the individual's place in it. They named their school after a great son of the city, recently passed away, who had taught that reasoning and memory alone do not make a full equipment for life but must be joined to power of observation, aesthetic perception, imagination, quick sympathies, awareness of large ethical and religious aims. He had said, in one of his essays, "The school of today starts from the subject matter, and there it remains. It ought to start from power and develop more power. With its too exclusive concern for the material to be taught, the school satiates the pupil. It ought to make him hungry."

SO, taking the name of Alfred Lichtwark for their challenging symbol, these teachers abolished the separate courses of study altogether and concentrated on a single, cultural objective. Retention of the general form and constitution of the *Deutsche Oberschule* was made necessary, however, if passage of the final examination was to be recognized as certificate of admission to the universities in the other states. The minimum number of hours demanded for the teaching of various subjects had to be included; but there was no need to prescribe in advance exactly when and how the individual teacher should take up a given subject with his class. The idea of a gradually developing tree of knowledge where one subject might be pursued as the living sap flows through stem and branch and twig to leaf and flower was substituted for a curriculum made up of a mixture of unrelated, separate subjects.

I have no evidence that these men have ever heard of Dewey or, if they have, that they have been particularly influenced by him. But somehow, independently of the current of educational thought in the West, they seem to have come to the conclusion that the teacher is more important than the text-book, and that the living stream of experience and inquiry is educationally more dynamic than the most neatly diagrammed course of study. Somehow, they discovered that the amount of subject matter covered in a given space of time is quite irrelevant to the educational values created and incorporated in that time; that it may be interesting but is by no means necessary in the pursuit of an inquiry to follow the particular route which others, at other times and in other situations, have followed; that information can be stored in libraries and need not be stored in memories except in so far as it is relevant to and significant for frequent pursuit; that what takes place in the mental habits of students as they go adventuring with their teacher is more important for their intellectual growth than their total mileage.

These are not new ideas. They are bound to crop up wherever a genuinely educational attitude is at work. But while with us, generally speaking, new thought must adapt itself to old channels of systematized education, it has been permitted in post-war Germany here and there to break through the dam and create its own edifice. The Lichtwarkschule—one of several such recent developments—is of interest to us precisely because it shows what we might accomplish here in the United States if, with our infinitely greater resources and our more traditional progressiveness in educational matters, we would once in a while abandon our slow road of gradual reform and permit a group of inspired teachers to cut straight through the established conventions.

Of course, this would mean more than a change in method. I am using the word "inspired" advisedly; for what is needed is a new spirit, a new relationship between teacher and pupils. Incidentally, such a renewal would mean that the teaching of a class is concentrated—as it is in the Lichtwarkschule—in one teacher, an enthusiast for culture in the largest sense, not for a specialty. He must be permitted to travel with his students at high speed along a line of inquiry until their interest flags or is distracted and then to switch over into a related line of inquiry with equal zest and competence. Thus an interest in history might branch out quite unexpectedly into the pursuit of the growth of scientific knowledge and, hence, of scientific knowledge itself. Or an observation of natural phenomena might lead to laboratory work one day and a comparative discussion of religious myths another day. Of course, not all is left to spontaneity; the skill of the teacher will show itself precisely in the art with which he introduces relevant studies at the point where they most directly bear upon some matter of vital interest to the pupils. That is an old story with progressive schools which we do not here need to expand.

SO the geography lesson starts at a point, let us say, where the class, interested in the story of its own city, has to know something of a distant continent; and maybe here the use of a foreign map and the explanation of foreign place-names introduces the desirability of knowing a language—English or Spanish. In the lower grades the "creative instinct" is likely to be less untrammelled, and from the desire to make things there spring all sorts of intellectual interests. Physical culture, music and the arts have always been the step-children in German education. Here, for the first time, they move into the front rank, so much so that an achievement in one of the arts—a drawing, a musical composition, a poem—or a thesis on some physical culture theme may be accepted as equivalent to the conventional written examination.

The Lichtwarkschule of Hamburg, Germany

There runs through the school an undercurrent of primary concern, of both teachers and pupils, with the present world crisis and all it implies in revolutionized and revolutionary ideas—not a static concern however, with a phenomenon of surpassing interest to onlookers, but a dynamic

(*Continued on p.* 288)

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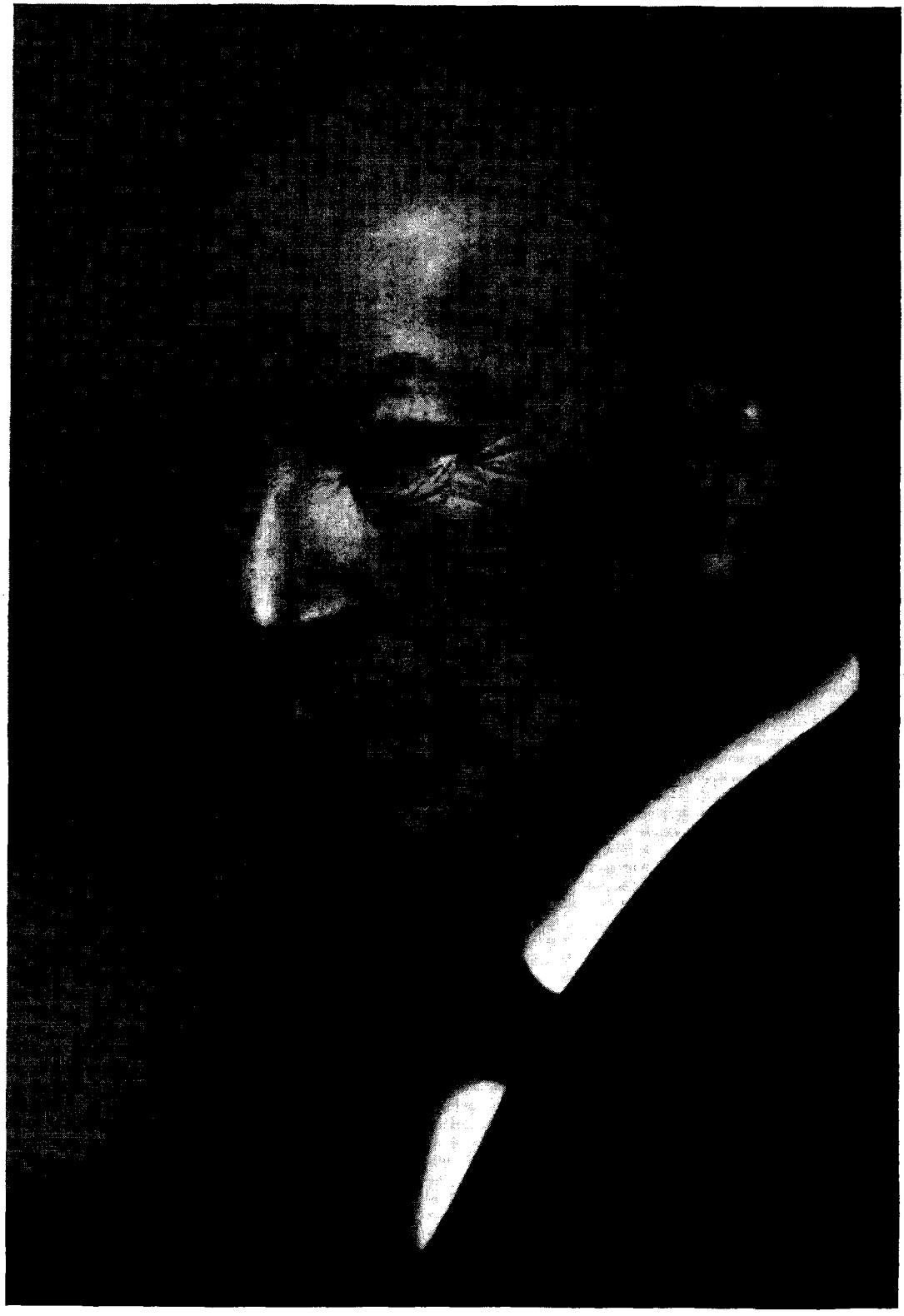

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FELIX ADLER

"Any plan for the creation of a better world to live in, as peace instead of war, the spirit of co-operation between employers and workers, and more of beauty and enduring felicity in the sex relations, is not feasible unless individual men and women are educated to meet the requirements of the plan."—*From Felix Adler's announcement of the Ethical Culture Pre-professional School*

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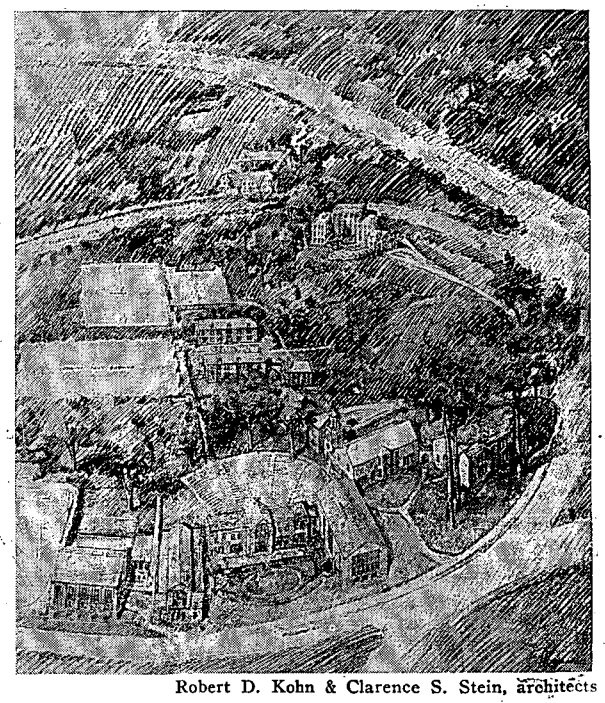
A Teacher Forges New Tools

By HERBERT W. SMITH

Illustrations by pupils of the Ethical Culture School

TO improve human conditions it is necessary to improve human beings. The converse also is true. Better people to achieve better conditions, better conditions to have better people—the effort of change must be undertaken from both ends. But as soon as we agree that education is a mighty tool from which the greatest things are to be expected, we are challenged to examine the tool we have in hand with a view to determining whether it is competent to perform its task. No, certainly in its present state it is not. If education is to improve mankind, the first imperative necessity is that education itself be improved. —*Felix Adler*



Robert D. Kohn & Clarence S. Stein, architects

Architect's sketch for the pre-professional school

YOU may educate a human being most effectively, not by giving him a culture which he can only make use of in his leisure time but by training him to achieve excellence in his working time .... The object is to train him to exercise his vocation as though it were a fine art, to find the road that leads to the most excellent way of fulfilling it, that the process of his living, this trade, this profession, this handicraft, shall become at the same time a process of developing his highest faculties of mind and character. —*L. P. Jacks, Principal of Manchester College, Oxford.*

EDUCATION is restless. The formula has been, "Know everything a little and one thing well," but in recent years human knowledge has become so wide, human life so complex, that neither half of the injunction can be obeyed. Education is again thrown back on the old dilemma of over-specialization versus a dilettante culture. To unite two educational aims hitherto believed incompatible requires a new educational technique; and because we believe we have found it, we are keenly interested in the experiment we are undertaking at the New York Ethical Culture School. We are convinced that our reorganization is sound in theory and useful in practice. Briefly stated, we seek while offering a thorough practical education, to make this practical training the vehicle of a liberal culture.

To be cultured is to be abreast of the onward movement of humanity along all the different lines of its progress, to feel the throb of its forward urge, and to appraise its ascertainable results. But culture is even more than that. It is to see the aim to which one's life is devoted in its relations favorable and unfavorable to other human interests, to measure one's own work by its effect on the work of one's fellows. Culture is to direct one's own effort, with the minimum of friction and waste, along the forward movement of social progress.

Here are two factors: to know what other people are doing and to know how to make one's job fit into the larger creative process which gives meaning and color to all human endeavor. We are combining both in a technique of education which has main regard to the *relations* that exist between one's own and others' vocations. Our task is to keep the individual's special interest well to the fore but to discover and emphasize lines of radiation that go out from and return to the specialty. For instance, there is in the modern world give and take between business and science, between business and art, between business and government, between business and religion. We suffer today in our imperfect civilization from what may be called the single-track interest. The man of science is interested in science, the artist in art, the medical man in medicine; and each pursues his course regardless of the rest of the world, often harming other lives—not perhaps deliberately, but none the less disastrously—by his self-absorbed plunging ahead.

The new aim with which we are experimenting, then, is to educate a generation of specialists who will estimate success in their own line by the degree to which they advance in all related lines the progressive movement of humanity. The plan we have been working out is simple. We explore the aptitude of our pupils in order to ascertain and develop an individual vocational bent, though we in no way attempt to force a premature choice of career. But when it declares itself—as it often does by the tenth grade—we place this vocation at the center of the student's educational program. From that time on, subjects that have a general cultural value are approached through their bearing on this special interest.

For fifteen years we have been at work on this theory

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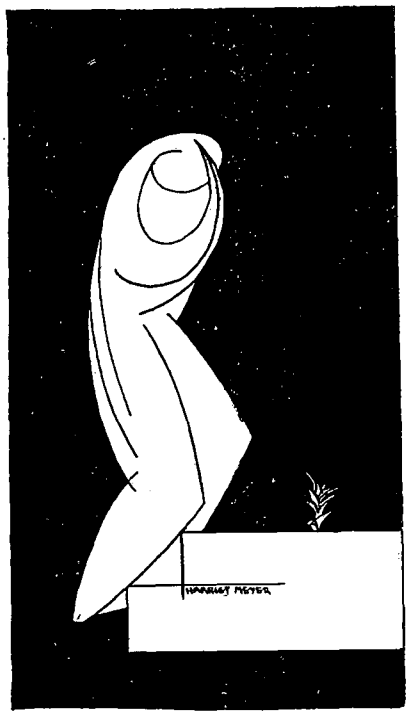


Five drawings from Theatre Arts Design Class: Unborn Soul

in our pre-vocational art course. We now believe our results warrant extending, both theory and technique to our whole system of secondary education, and demonstrating on a larger scale what we have already worked out in this one educational field.

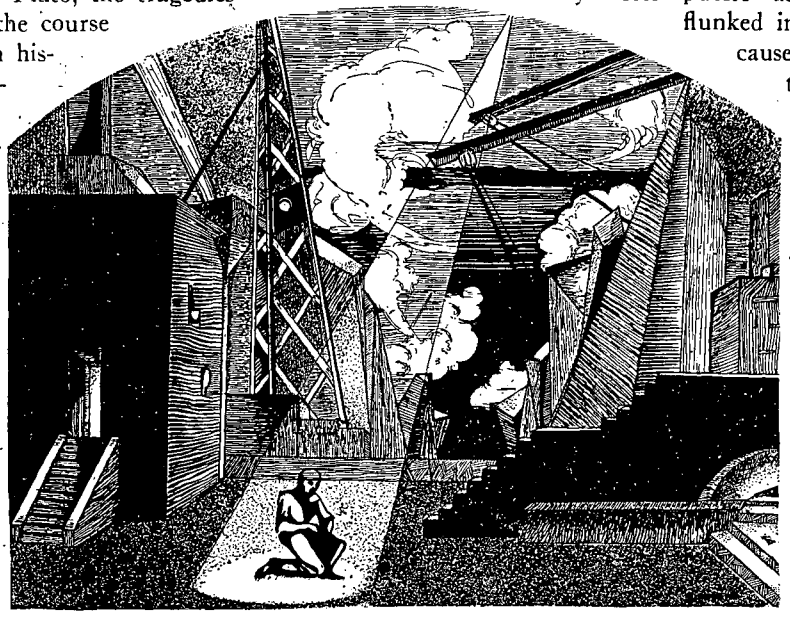
At present, we grant two diplomas, one general, one in art. By September, 1928, we hope to add a differentiated course for the future business man, and one for the girl whose business or professional ambition does not exclude the prospect of a home. As soon as we can, we intend to educate in one administrative and social unit general professional students, artists, homemakers, industrial executives, and business men, carrying our work through what are now the freshman and sophomore years of college, and feeding many of our graduates directly into the professional schools. For this purpose we are supplementing our present building with an adequately endowed pre-professional day-school at Riverdale.

In our present narrow quarters in New York City, however, the educational principle is already operating in our Art High School. In history, for instance, the students actively interested in art find that they are studying social and political developments which found expression in the Parthenon, the decorations of which mark a period in their study of design. In literature they read the philosophy, the poems and dramas which filled the minds of the Athenians; and the great dialogues of Plato, the tragedies of Euripides help weave the course in art, in literature and in history into a living *Kulturgeschichte*. For the next two years—we have as yet only two of our proposed four years—an interest in art motivates a study of the men who created the art, their racial traits, and the geographical situations and historical events that shaped them. Already interested in temples, in sculptured gods and goddesses, in the rich ornamentation of cathedrals and the fervor of religious paintings, a student becomes absorbed in uncovering the philosophical and religious ideas these works of art express. His art gives him alluring glimpses of the daily life of peasants and nobles, of scholars and statesmen, of home and community. History and literature courses that reveal this life more fully are not irrelevant distractions impatiently endured; he accepts them eagerly as part of his own inner life.

Where the general student experiments with the formulae of the chemistry text-book, the student in the art course analyses the pigments which he is using in painting, the clay and glazes of his pottery, the aniline dyes with which he colors his fabric, the mordants of his etching. In this process, he comes to understand the scientific accuracy traditionally alien to his temperament. To force on him in the name of general culture a text-book course in science is to exasperate him, not to endow him with the sympathetic comprehension of scientific method and point of view which he needs if he is to live and think intelligently in the modern world. But in this special course at every step he learns physics and chemistry by seeing that through science he is gaining better control of the tools of his craft.

Since we have used a special art interest as an approach to the general courses, we find that our art students rarely shut themselves off from the rest of the world in the narrow technicali-ties of their chosen field. It is hard for a grown-up to realize the passion-ate intensity with which a child de-votes himself to one subject when he aspires to that as his life job. Norma Talmadge recently said: "The next day af-ter getting my first job as an actress, Baby and I again returned to school. But I, for one, gained very little knowledge. Across the pages of my history book stepped brave knights in doublet and hose; and beautiful ladies in trailing gowns, with diadems in their hair, were gesticulating before a camera. During the English period, the books we studied began to dramatize themselves in my mind as motion pictures. Algebra became utterly hateful because I could find no way of relating it to my brief public acting experience. I had flunked in nearly all my classes because my mind was on one thing only: when would that letter come from the studio?" This sort of adolescent interest we at Ethical Culture School are learning to enlist consciously and systematically throughout our pre-professional training.

High Places



Stage sets of a machine age—

Besides enriching the curriculum itself, we believe that our pre-professional reorganization enriches the social environment. At present the small general school either prescribes for all students the college pre-

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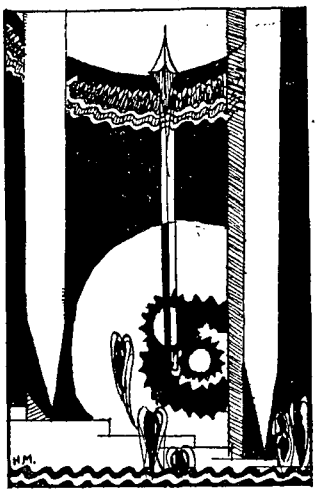
paratory course suited to a few, or segregates in completely separate courses those who drop out of the general course. Typical larger systems build a separate classical high school for college preparatory students, a technical high school for prospective engineers and mechanics, and a commercial high school for those who are to enter business immediately. These separations are a source of misunderstanding, envy and class hostility. All school authorities would gladly build high schools which would keep together pupils of all types, but the administrative technique is lacking; and on this point, too, our experiment seems to throw light.



Doom

The studies stressed in high school contain elements valuable to all students, whatever their vocational plans. These elements may be termed the common core of the subject, and should be studied by all sorts of students together. In this way each type profits by contact with others whose bent is different. Division into vocational groups comes properly only when those elements of the subject are reached which are of varying degrees of significance, depending on the future vocation of the individual.

In mathematics, for example, methods of approximation and measurement, interest tables, progression and principles applicable to statistics, the nature and validity of proof, and the part played therein by postulates, assumptions, definitions and previously established truths, are important to the engineer, scientist, lawyer, physician, business man and manufacturer. These are some of the common elements of mathematics which meet a common educational need. Only for special needs is it necessary to divide into special groups.

The system is similar both to the tutorial method now being employed at Harvard, Princeton and a number of other colleges and to the lecture-section-meeting organization which has been in use for many years. The difference lies in teaching general principles to the group as a whole and then gathering into small sections students whose vocational interest is identical and in the section making those special applications in which each group is particularly interested. In the general group the discussion is varied and enlivened by including pupils of widely differing interests, and the smaller groups enthusiastically master the elements particularly applicable to their vocations.

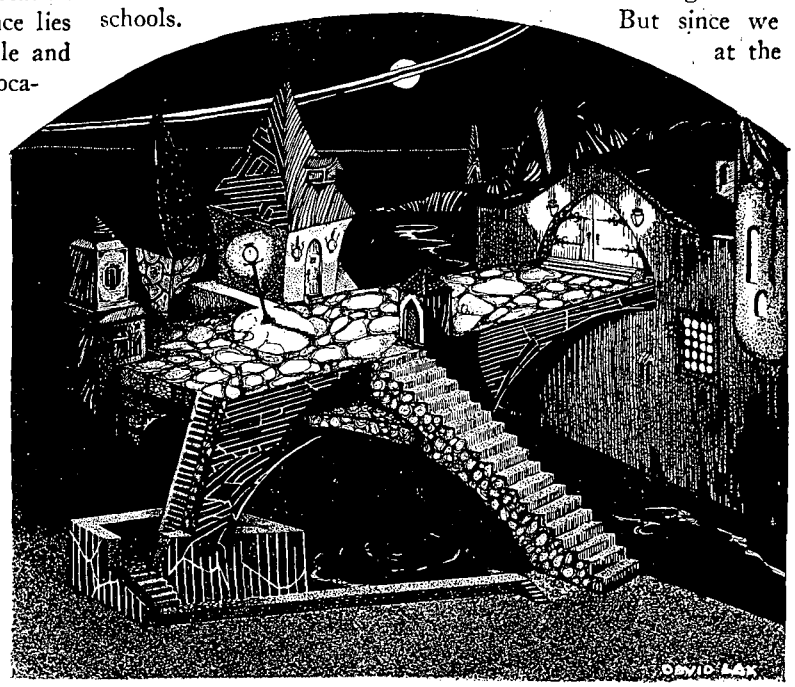
This means that our students work in an environment of natural variety. Differences of endowment and differences of training become a source of pride and of successful functioning, not of discrimination and envy.

A few years ago, our student body was eager to raise funds for European relief. Accordingly, the annual school festival was given over to a three days' Russian fair. For it the art pupils made floor plans, building designs, and costume color schemes. For a week this small group of gifted students worked indefatigably and vividly, to the admiration and delight of the whole student body. Luis Mora, the portrait painter, dropped in for his weekly period of art criticism, caught the ardor, donned a smock, and joined the painters. Meanwhile, the pupils with mechanical ability built the sets and the natural executives organized an increasingly complex undertaking that at last absorbed the entire personnel of the school, students and faculty. When the Yarmarka was over, one of the most critical seniors said eagerly, "Why can't we begin every year with something of this sort? I always thought So-and-so and So-and-so were just plain dumb!"

Had we been a classical high school, the project would have lost much of its real beauty. Had we been an art school pure and simple the enterprise would have lacked its firm organization and would have tended to subordinate the philanthropic and educational purpose to the best possible display of individual talent. As it was, each group had opportunity for self-expression, but the self-expression instead of being anti-social—at the expense of other groups—was social—so directed as to elicit the best contributions of every other element in the school community.

To our way of thinking, the current tendency of American education to split off whenever differences appear is vicious. We would help develop the individuality of each strand in the complex thread of our population, but weave them all together into a strong-fibred cord.

Special interests direct the education of a girl or boy in the present American school system only when he is handicapped. A certain efficient Board of Education—typical of the best in the country—represents the educational organization of its city by a great tree. The first members to branch off are those children of poverty who must leave school and support themselves almost always by unskilled manual work in their early teens. Then those for whom the foreign languages are a barrier, not a bridge, are turned aside into the technical and commercial high schools, and the main trunk rises undivided through college, to separate and flower much later in the graduate schools. But since we at the



—and of the world of fantasy

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Ethical Culture School, under Felix Adler's able leadership, discovered that it was possible to gain through courses related to art the general powers demanded for college admission, we have been able to destroy this unsound tradition that a specialized school course was suited only to those of special disability. We have found even that no gulf separates general students preparing for college from art students who are not. It was first necessary, of course, to establish that one can be an artist without being queer or dull. Once that had been proved, those students who were not college-bound had one great advantage: their general programs could be lightened of some of the language drill and some of the training in mathematics which prevented their college-bound classmates from developing to the full their technical ability and from completing their artistic projects. Some students academically admissible to college, preferred instead the earlier professional training. Best of all, these artistic children with their sensitive temperaments were in a healthy atmosphere of boys and girls of different tastes. They had their extravagances checked by wholesome laughter, their achievements admired by a lay audience, their lives kept sweet and human and normal. Day after day through their school life, they used their talents and training to contribute to the success of common enterprises; they learned to respect the executive ability, the mathematical calculation, the sturdy workmanship of their fellow students in practical arts—and to exact these virtues from these same fellow-students when they were not immediately forthcoming.

Two exercises in imaginative design and composition, both by first-year High School students

We believe that the expansion of the Ethical Culture School into its new country day school holds the sure promise of a place where business men, artists, doctors, lawyers, teachers and engineers of the next generation will work together and play together, learn to respect themselves and each other in the impacts of differing interests, and obtain an education which is special but not narrow, general but not aimless. In such a school we hope to produce specialists efficient in their own fields, who at the same time will have proved by daily contact and experience that differences in endowment and vocation can be made the basis of respect, admiration, and understanding.

Such a school is devoted not merely to the education of a few hundred young persons nor even to changes in the educational system of the United States. It addresses itself to the problem of the type of men and women which our civilization is destined to breed—the question whether as civilization proceeds, human beings are to be cut into smaller and smaller slices, to become less and less human because more and more fragmentary, or whether it is possible to save the wholeness of a man's life without the sacrifice of his usefulness in particular ways.

We believe that some such solution as ours is the most valid pre-university training. Colleges—in the East particularly—are specializing more and more narrowly on the education of those boys and girls who are academically apt. Yet so long as American parents believe that the only way to give their children a chance in modern American life is to send them to college, no administrative device can withstand the power of money and social position to force into college boys and girls who are intellectually unfit. Some one must open other roads that lead to success with equal directness.

We are trying to show that different specialties can be given an efficient, pre-professional training in a single, small high school group. If we succeed, it will be possible to build small, convenient regional schools in each suburb instead of the present huge, central, specialized education-factories.

This would mean releasing children from the strain of crowded cities during the "fidgety teens." It would mean a pleasant school community, with time and space for the growth of rich friendship and understanding—hardly possible in the modern city high school, with its thousands of students, its corridor traffic system, its clanging bells, its time-table progress from class to class. These would be contributions to sound health and dependable nerves as direct as the good air and spacious playing fields of the suburbs.

In these schools can be trained men and women who are free, efficient, cultured, and humane. They can be free since they will have learned to adjust their individualities to the needs and idiosyncrasies of others. They will be efficient because they will be trained for some one occupation instead of drifting at last by compulsion or mere chance into a vocation with whose requirements they are unacquainted, and where they may be defeated because they are misplaced. They can be cultured, because they will see their narrow tasks as part of the great and various fabric of human endeavor. They will be humane because they will have grown up with, worked with, lived with, and learned to respect rich and poor, of differing creed and race. And from childhood to maturity they will have caught glimpses — however dim and fleeting—of the collective aim of humanity regarded as a whole.

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Antioch and the Going World

By ROBERT W. BRUÈRE

I HAVE just spent five days at Yellow Springs, Ohio, exhilarating and mind-stretching days. My industrial studies had led me to believe that cultures are largely determined by the tools men use in getting a living and the special groupings and activities induced by their tools. I was curious to learn the effect of the interplay of academic and industrial disciplines at Antioch upon the young men and women exposed to them. Quite deliberately I had avoided the literature on the experiment President Morgan and his associates are making, hoping to get fresh and unedited impressions from the minds of the students themselves.

It was five of a Saturday afternoon that I reached the college. There at the center of the campus was a turreted building of the Fifties, startlingly reminiscent of the building in which for four long years I had myself listened to lectures, symbolic of the period when New Englanders carried the torch of learning to the stump-grubbing and shirt-sleeved frontier. About me as I crossed the campus were doves "moaning in immemorial elms"—Tennyson, Cambridge, England—echoes of that glamorous cultural tradition that lured me like a mirage away from the ugly realities of pioneer life, and blinded me, too, to its titanic opportunities. The main building of my Alma Mater was divided by a masonry wall; on the one side were the engineers, on the other, the consecrates to letters and the learned professions. There was no commerce between them. Practical men, money-grubbers—scholars and gentlemen; the two didn't mix, scorned mixing. Here at Antioch. . . .

MY one letter of introduction was to John Rosslyn Earp, A.M., Cambridge, England; yesterday medalist in public health, University College, London; today director of hygiene, Antioch College. Needless to say, this biographical summary was not on the envelope. I take it from the college catalogue. Here was a scion of a different Cambridge from that of the moaning doves. I had known of Mr. Earp through his studies of the effect of public health nursing upon the infant death rate in Ohio. His major interest is public health administration. What his students are principally interested in, he told me, is his course on mental and social hygiene, an elective course, dealing with the reflex, the conditioned reflex, association, suggestion, the complex, conflict, repression, dissociation—"the normal mind considered as the controlling force of a well-integrated personality." Hallmark of contemporary youth as the tripos was the hallmark of the Cantab young gentleman! The mind as controlling force, and, critically understood, controllable. The hallmark, I venture to say, of youth at Antioch. Not once during five days of informal contact, days that sometimes began at seven in the morning and ran past midnight, did I hear so much as an echo of the facile Village pseudo-psychoanalytic jargon. Earp, I felt at once, would know how to safeguard his students from that. But an immense intellectual curiosity, a quite contemporary zest for getting at that center and mainspring of human behavior; not morbidly egocentric, but wholesomely eager and experimental minded. The effect, in part at least, of President Morgan's stress upon the "symmetrical personality" as the substance of education. The students, not the faculty or the catalogue, gave me this impression.

Perhaps I should qualify that statement, because in our group discussions it was not easy to distinguish students from teachers, except in the case of an old friend like William Leiserson. Leiserson could no more than Socrates hide himself in a company. But the talk was good general talk, meaty and relevant, and without sophomoric sags. Mr. Earp was my guide to Leiserson's house, an ample, genial, colonial white house, snugly at home under its great oaks and elms. Seven children! How they tempted one to forget Antioch, those seven radiant children. But Leiserson moved among them all smiles and without bumpings at corners; he knew how to extricate even me who didn't want to be extricated. We walked to the campus to fetch my handbags; and as we walked he hailed men and women, teachers and students, telling them that here was a friend come to learn about Antioch. That seemed notice enough. There was not an empty chair or room for another before the log fire that evening. Nor at breakfast at another instructor's house. And the largest company of all before Leiserson's fire again Sunday evening. A coal miner's son, and the son of a poet; daughters of business and professional men. Most of them, I gathered, upper class students, who spent and were spending alternate five week periods out on the job and at college.

Years ago, I collaborated in a book on the rural school with Joseph D. Eggleston, state superintendent in Virginia at the time when Dr. Pritchett rated her public school system first for progressive vitality. Our argument was that the child must be central to any sound system of education and that the materials of instruction must be drawn out of the normal life about him. "While learning 'culturally' the life of the race in general, he needs 'practically' to learn the 'life of the race' in Possum Hollow in particular." We held that "the foundation of an effective school program must be a community survey," and that in rural districts, class-room teaching should be supplemented by demonstration work in the garden, on the farm, in the harvest fields. And we contended that "to isolate the 'cultural' studies in one school and the 'practical' studies in another is a distinct menace to our democracy. Our practical activities need to be permeated with idealism; our ideals need to be crystallized into concrete results."

ALL this flashed back to me as I talked to these Antioch students. It became clear as I listened that at Antioch the student and the symmetrical development of his individuality are the central considerations. Every one of them discussed education in terms of self-appraisal. But not that alone. They were singularly free from self-consciousness, self-preoccupation. They discussed education also in

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terms of necessary adjustment to the industrial and business world as they had made acquaintance with it. They discussed education hour after hour with the zest and critical connoisseurship with which most collegians of my acquaintance discuss football or the midyear prom.

The one thing they did not discuss was my own special preoccupation, the question of labor, industrial conflict, or as I would put it, the problem of industrial government involving that current adjustment between wage-earning and proprietary groups which to many of us seems crucial to the future of our democratic civilization. Since Antioch students must spend alternate five week periods on wage-earning jobs, this struck me as singular. I consulted the catalogue. I found that in 1926, 600 students had been employed by 160 employers in 15 states. And I found this: The success of the cooperative plan at Antioch depends upon whole-hearted effort on the part of the student. Employers are under no obligation to employ Antioch students, and they can be expected to do so only if students do well the work which is assigned them. A cooperative job is not a right a student can claim, but a privilege he must deserve. For him to fail through carelessness or unwillingness to do his best is to undermine the whole plan. I recalled how in an address in Boston in 1923, President Morgan had limited the vocational objective of Antioch to "training for administration or proprietorship." Was this the provocation for the bright quip of a critic who joshed Antioch as a "factory for the mass-production of Babbitts?" Of course there was Leiserson who as impartial chairman in the men's clothing industry had dealt with unions on a parity with employers' associations and the fact that one or more of Antioch's former big-business boosters had turned from the college in dudgeon because in brave defiance of such consequences he had been appointed to the faculty. But the omission of the subject from our group discussions bothered me. I decided to follow it up as one test of Antioch's experimental freedom.

One morning, I had taken refuge in the rough-timbered attic of the old main building, Antioch Hall, to mull the thing over, when Shirley Norman, whose photographs accompany this article, trailed me there. He had not shared in the group discussions and I sprang my question on him. How about this insistence that students must behave on their jobs, avoid making trouble, accept conditions as they find them? Didn't it tend to make them conformists, complacently acquiescent with things as they are? Babbitts, perhaps?

HE doubted whether you could generalize. He gave me his own experience and the experience of his "coop," his alternate on the job, and let me judge for myself. That invariably happened. Time and again, I tried to lead a student with whom I picked up an acquaintance into an argument on some such subject. Always I got instead a considered discussion based on experience. That habit, I was to find, carried over into the faculty and the executives.

Three years ago, Norman came to Antioch his mind set on landscape architecture. As the Personnel Department could not immediately find him a landscaping job—was not averse, perhaps, to testing his day-dreaming enthusiasm for manipulating flowers and trees by introducing him to other possible vocations—it assigned him as bill-collector to a newspaper in the neighboring town in Springfield. But the smell of printer's ink did not intrigue him. The next year he fell in with another student, S. H. Brewster, who was struggling with a little landscape business of his own. The bill-collecting experience had cured his inhibitions against talking business with people, and he became a partner in the Antioch Landscape Company. But this was a phase of landscape gardening he had not sufficiently reckoned with in his earlier, more romantic enthusiasm. He stepped aside for a summer as assistant to the director of a summer camp for delinquent boys to straighten out his ideas and decided against it as a career. Another student, H. Lee Jones, just graduated from Antioch, had put his photograph shop on the market and Norman bought it. "It took my last penny to make the first payment," he said. "I knew nothing of photography but I trusted to what Jones taught me and the momentum of the business to help me pay the rest. Six months has almost accomplished this, and during that time I have been learning about business and photography and human contacts. Another year of the Picture Shop ought to give me the maximum experience I can get from it, but it will be a job undertaken and accomplished, and that's worth a good deal in itself. Another year of straight time study as a 'C' division student will give me my liberal arts degree. By that time, I'll have made my choice of a profession, which as I see it now will have to do with people rather than things, or else with some artistic interest—possibly both."

DID that answer my question? Words were not his medium, he said. He could interpret his Antioch to me better with his camera.

Norman's "coop" in the landscape business also illustrated the Antioch idea of education. Brewster had come to the college set upon being a certified accountant, but the job that opened up was to take hold of a little evergreen nursery in the neighborhood. During the off season, he loaded a small truck with plantings and peddled them about Springfield. He sold out his load but many of his customers were stumped to know what to do with the plantings. That gave him an idea. He began making diagrams, little landscaping lay-outs, and offered his help. The work so fascinated him that when he was tendered a place as accountant he begged off. The evergreen nursery became the Antioch Landscape Company. Brewster now knew that he wanted to be a landscape architect. Under the Antioch plan for technical specialists, a student spends four years at Antioch and is granted his degree after one more year at a technical school whose courses go beyond Antioch's present scope. Brewster went to the landscape school at Ohio State University and was permitted to graduate a year before his regular time in order to give him the advantage of a free scholarship at Lake Forest and the chance of a scholarship abroad. Norman told how Brewster had the jump on students who are "sent to college," or who have no idea of the conditions they must meet after they go outside. "He's had his practical experience and the cultural studies at Antioch, especially psychology and sociology, make him see his work in the light of contemporary society as a whole, instead of from the purely technical angle. Working among plants fascinates Brewster," said Norman, "but his big advantage is that he knows that knowing how to push a spade into the ground has something to do with landscape architecture."

Then there is Jones—"Mr. Jones, my photographic predecessor, who had much the same story. He's found the experience invaluable in his (*Continued on page* 295)

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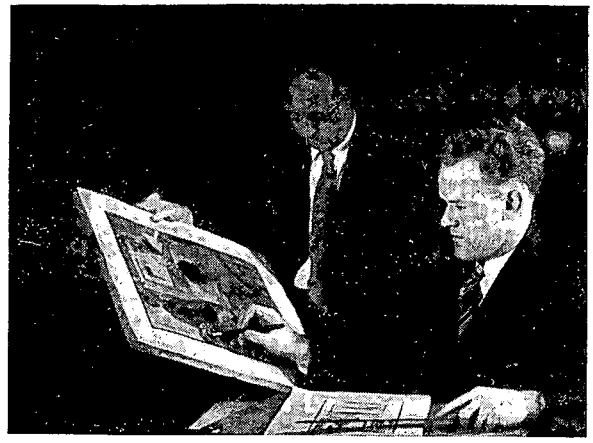
At the study table



At the advertising desk

Tom Brown at Antioch

THESE are not pictures of Tom, Dick and Harry. They are pictures of Tom Brown. That is not his real name, but he is a real person, typical of several hundred men who, under the Antioch College plan, spend half their time in the eager round of campus activities and half their time in factories, fields or offices, not as specially privileged collegians but as workers who must measure up to the standards of business and industrial jobs. The pictures were made by Shirley Norman who six months ago took over a photographic studio started by another student. With his camera he set out to show that Antioch means to its undergraduates more than textbook information and campus politics. In these poses as scholar, athlete and wage earner Tom Brown plays the triple Antioch rôle. He dramatizes the many sided life of a young American participating in this experimental attempt to make of the college years an experience fitting boys and girls for the adult life of a new generation

Mathematics in the field

At scratch

In a factory laboratory

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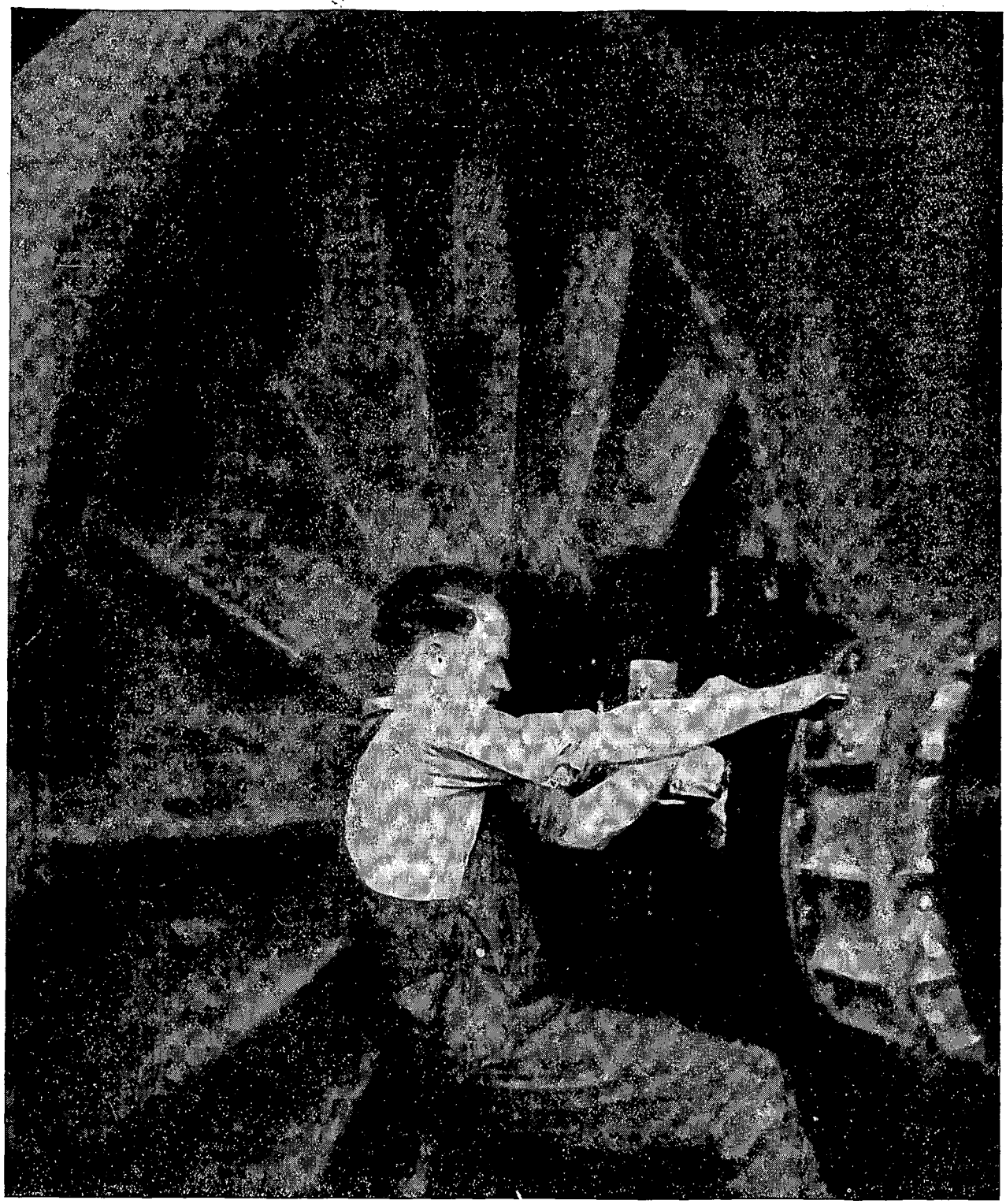

IN THE POWER HOUSE

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ANTIOCH undergraduates spend but five weeks out of ten on the campus and only a part of that time is devoted to books. The college has the usual "extra curricular activities" and Tom Brown puts in long, vigorous hours on the athletic field and on the baseball diamond.

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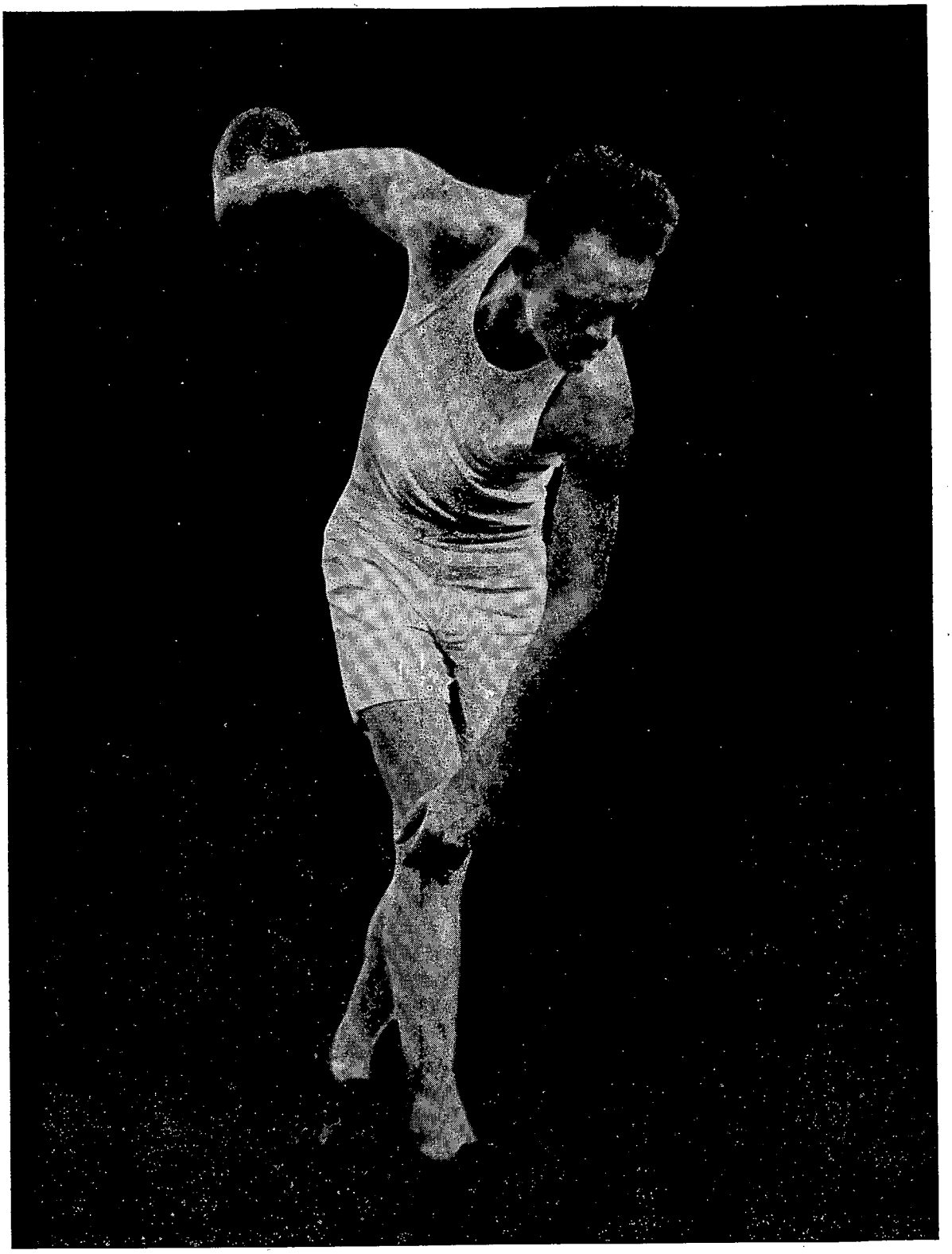

AT THE TRACK MEET

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IN THE SHOP

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Make the Method Fit the Mind

By JOSEPH HERSCHEL COFFIN

Campus Skeches by a Whittier Student

THE adding machine shows that in a recent year the college of letters and science of one great state university "offered" 1,666 courses in 49 departments of instruction—all the way from archeology to zoology, with an average of 34 courses per department. Here was a row of stand-pipes of knowledge of varying heights which on the average carried 34 strata of information, each nicely partitioned off from the others. The faculty prescribes pourings of standard size from certain of these containers for all comers, while the university itself is a kind of glorified canning factory. The student is placed on an endless chain-table (called a schedule of recitations) and carried down the row again and again, receiving on each trip a thin layer of mathematics, of composition, of French, of chemistry, in turn averaging about 15 layers per week. Two thousand one hundred and sixty such layers constitute the standard degree of fulness (the bachelor's degree) and the student is sealed up in bond and shipped, with his education complete.

President Henry Noble McCracken of Vassar recently said, "The dead hand of the past lies heavy on our institutions. The preeminence of Latin survives from the trivium; and the preeminence of mathematics is our inheritance from the quadrivium of the Middle Ages. Far stronger, however, than the priorities of the classics and mathematics are the traditional methods of instruction and of college life." This dead hand of the past makes its educational gestures to the youth of today through the traditional methods of lecture, question and answer, laboratory exercises, and peradventure the new fangled tutorial system, accompanied by text-books, library assignments, note-books, quizzes, exams, compulsory class attendance, penalties and eligibility rules. Underlying both content and method are also certain time-honored but invalid assumptions: that lecturing is teaching; that memorizing is being educated; that one is officially educated when one can reproduce facts or ideas; that education and life are separate eras in one's personal history; that "secondary passive attention," native retentivity, reproductive memory, written and possibly oral language are the mental functions demanded of the student; that a student is "good" who can do these things well, and "poor" who can do them but poorly.

The youth movement began in American higher education thirty years ago when young men and women began to react against these presuppositions and to assert their belief, in spite of official frowns, that education comes through participation in actual enterprises of practical as well as theoretical complexion. The reaction has now gone so far that we are in the anomalous position of having two curriculums: the official curriculum devised by the faculty, over against which stands the real curriculum devised by the students, consisting of the campus activities—enterprises which to them seem vital. Cooperative hostility between faculty and students results. Student activities vs. curricular passivities is the formula. The factors include athletics, student government, honor system, choice and methods of teachers (!), curriculum, and compulsory chapel.

Educators have finally become conscious of the rift between current educational procedure and life, and are beginning to grant the justice of the revolt. But not until 1925 was any cognizance of the situation taken by any authoritative organization. In that year the National Research Council published its bulletin on Honors Courses in American Colleges and Universities. Here was the reaction of the academic mind to the situation; a dignified, honest effort, though a bit heavy, to meet the higher educational needs of food-eating, language-using, happiness-hunting, young men and women. The innovation expressed itself in the form of various experiments in the direction of the tutorial system, the comprehensive examination, the Understanding of a Civilization Course as at Reed, as well as the honors courses. But the movement toward honors courses is probably the most significant of all, for by 1925 there were 18 important institutions in which the "honor student is excused from all, or at any rate from the greater part, of the requirements of the ordinary course, and enters upon a different and severer course for his honors examinations."

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But anyone with half an eye for the principles underlying the honors courses will see that they still do not question the assumption that the curriculum must be a departmentalized structure of subjects and courses; that it must be a repository of knowledge; and that education is still a transfer of knowledge from the repository to an individual mind. Knowledge is also still departmentalized; "fields of concentration" are still subdivided and sold logically instead of psychologically; we still talk in terms of subjects instead of situations; "fields" are still predetermined and must be elected as already surveyed, instead of making the survey in the light of the individual's aptitudes and life interests; education is still learning, instead of practice in life adjustment. Docility and reproductive memory are still the honors-getters.

At Whittier College another experiment in functional education is under way. Here the question was: What can we do in a small four-year college of liberal arts to tie education to the whole of life and still hold steadily to the liberalizing aim?

The answer seemed to lie in two directions: first, in the direction of a situation-technique instead of the subject-technique; and second, in a movement toward the project-technique instead of the honors-technique.

While no final decision can be arrived at as to what the basic life situations are until a larger number of case-analyses have been made, still it seems fairly clear that the following great life problems are not only typical but absolutely vital. (1) the sex-marriage-situation; (2) the leisure-situation; (3) the occupation-situation; (4) the community life-situation; and (5) the what-is-there-in-religion-situation. Here are real fields of concentration, not conventional subject-fields. Here are problematic situations to which one simply must make conscious adjustment of means to ends or perish. At least one cannot realize that fullness of life which alone is worthy of man without meeting them in an adequate fashion. Of course students are already meeting these situations in the haphazard trial and error method, in the rough and tumble exigencies of daily life with more or less—too often less—success. But to introduce these situation-problems into the classroom as the core of the educative process and make a detailed analysis of them as the basis of intelligent adjustment seemed not only desirable but an absolute necessity.

The method of accomplishing this at Whittier College is the elaboration of a device which has already gained wide acceptance in American colleges, namely, the orientation course. Instead of little problems of campus geography, local traditions, study habits, and social relations, however, the problem is conceived on a much larger scale. To avoid ambiguities, "correlation" has been substituted for "orientation." The correlation course is then given the dignity of constituting the core of the curriculum, and extends throughout the four years of college. A preliminary canvas of these situations during the freshman year for the purpose of seeing what is involved in them and what the main scientific sources of pertinent information are, paves the way for a more intensive study of them in successive years. The course is a spiral staircase, bringing the student back to the same problem on successive levels. The sophomore climb is by way of psychological science; the junior by way of social science; and the final turn by way of philosophy and religion.

MAY I tell you the story of J. W.? He came to college to play football. He brought with him a superb body, matured beyond his years, an undisciplined mind, and an emotional life on the level of the early adolescent. He went through the motions of filling out his personal chart during the first two weeks in the correlation course with amused tolerance; he even endured with some grace the visit with the professor during which they went over his life story together. But so far college work was simply a hurdle in the way of football, for of course one must be eligible. After the season, work easily gave place to other more attractive enterprises, including an interminable sequence of "heavy dates." He suffered a stroke of puppy love which well nigh proved his undoing. For temporary safe-keeping the girl in the case was transferred to a Catholic institution, and it was a question whether we should not just allow J. W. quietly to drop out of college and end his academic career.

Then came the correlation survey of the vocation-situation. In common with all members of his class, J. W. was invited to look the whole field over with the question in mind, Where am I going to fit in? What are the opportunities; what are the physical, mental, and social demands of this and that occupation; does my personnel chart and my psychological examination present a picture which will fit into a physician's office, or a bank, or a garage? An interval of unrest bordering upon exasperation ensued, for he was for the first time actually facing a vital life situation, and at the same time barely gulping in enough air to keep alive, as he bobbed up and down at the surface of academic oblivion.

But thanks to whatever gods there be, he experienced an economic conversion. It came all of a sudden. But it was perfectly clear that physical education was to be his career. In the meantime here was this love affair. In consequence of that he riveted his attention on those lectures and discussions concerning sex, (*Continued on page* 297)

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Wisconsin's Experimental College

By ALEXANDER MEIKLEJOHN

WHAT would you do if you could do as you like? That question is always a fascinating, though usually an idle, one for persons caught in a network of arrangements which hinder and block each other in what we call the life of an institution. But sometimes the question is not idle. Now and then, here and there, it happens that the net is broken, a fresh start can be made. And something of this kind is just now happening at Wisconsin. A group of teachers is being formed, eleven or twelve in number the first year and from twenty to twenty-five in later years. And this small faculty, by action of the faculties and regents of the University, has been given a free hand to experiment on the liberal teaching of freshmen and sophomores. It is arranged that students who meet the demands of this college for two years will be given full credit in the general work of the College of Letters and Science. The faculty of the Experimental College may teach what it thinks best and in whatever ways it may find most useful. But whatever and however it teaches, the University will accept its results as equivalent both in amount and in specification to the work done in the regular courses.

The opportunity thus created for the faculty of the Experimental College is challenging even to the point of terror. Our task is not that of introducing changes or adjustments into a running mechanism. We are not to insert new courses into a curriculum nor to modify methods now in use. Rather we are called upon to set up from the very beginnings a scheme of teaching. Theoretically that scheme may be identical with the present one or it may vary from it in any direction and in any degree. We are commissioned "to formulate and to test under experimental conditions suggestions for the improvement of methods of teaching, the content of study, and the determining conditions of undergraduate liberal education."

If now in this extremity of freedom and responsibility I may address my reader as a friend, I should like to ask him again the question with which I began. If in the field of undergraduate teaching you were free to do as you liked, what would you do? If you could experiment on freshmen and sophomores what lines would your experimenting follow? If you were told to study college teaching what problems would you select and define as fixing the field of your study? And how, under the actual conditions of American undergraduate life, would you arrange for getting evidence and experience which should answer your questions?

IT is, I think, clear enough that the task is not an easy one. Certainly no one familiar with the situation could approach such an opportunity with the dogmatic assurance that he has a scheme of instruction which needs only to be tried to show itself to be the solution of all our teaching problems. Rather it seems to me clear that no one of us has as yet devised methods, nor have we even stated with any clarity the purposes involved in the teaching of undergraduates. The American college situation is thus far quite crude and unmastered. Most of us feel very keenly that our present activities are unsuccessful. But why? No simple answer to that question is adequate to the complexities of it. Our present educational system grows naturally out of the present conditions of American social life. Its fundamental faults and virtues are the faults and virtues of the community from which teachers and pupils alike come. And so one might perhaps say that the first prerequisite for the education of American young people is the education of their elders. It would come a little closer to the immediate problem to make the equally true observation that what we need most is the education of our teachers. But whatever the truth of these simple abstractions, they do not carry us very far. The fact remains that our concrete situation is sadly complicated and baffling. We must go in search not of a panacea, but of a method of study for a problem which at present defies even our clear formulation. How shall we proceed toward the liberal education of young Americans in the first and second years of the college course?

I am not planning in this brief paper to discuss, or even to state, the details of the Wisconsin plan. Let it suffice, as a description of machinery, to say that in the coming September eleven or twelve teachers will begin to plan and to test their plans for the liberal teaching of about 120 American boys. It would seem appropriate in this number of The Survey to try to formulate a few of the educational issues which the experiment suggests.

IT is, I think, fairly well agreed that our primary task, with respect to method, is to find some way of developing in our students intellectual initiative and independence. So far as our present methods succeed at all with the general run of the students their effect seems to be one of "learning." If someone will tell the students what they need to know and what they ought to think about it, then those among them whom we call "good students" will try to learn both the facts and the opinions and to remember them so long as our system requires. But of what use is such docile learning? Surely it weakens and slackens the mental fibre of anyone to be treated as an intellectual dependent. And the extent to which our students, under our tutelage, are willing to have someone else do their studying for them is simply appalling. They come to college, and I fear we receive them, as if we had something to give them which they need only accept and carry away like a load of mental furniture for the adorning and equipping of the empty chambers of their minds. Why are they so dependent? The answer of course lies not in them but in their elders, including ourselves, their teachers. It is the outcome of the training to which they have been subjected. What have their parents done or failed to do? What mistakes are we making in school and college that out of material apparently so good in possibilities so poor an intellectual product is made?

I cannot stop here to try to answer that question in detail.

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To do so would be to inquire into the various ways in which we have deprived our teaching of motivation. But of the general fact there can be no doubt. The studies which we offer to our students have not been made to seem to them the creative forms of their own living. Intelligence does not seem to them imperative nor do studies reveal any essential connection with intelligence. They are not driven by the sense of something that ought to be finely done by anyone who has the chance of doing it.

IF now we turn from lamentations to remedies I think I can say that the faculty of the Experimental College, so far as it is formed, is determined to arrange and to demand that students shall take the lead in the making of their own education. In a real sense we hope to lead by refusing to lead. We are persuaded that strength of mind comes only from exercise of mind. We propose, therefore, to do away with the class-room and the lecture in which the teacher takes the lead—does the work. In place of these we wish to try what can be done by a combination of the tutorial and discussion methods. In our first attempt at least the teaching will be of the individual type. Each teacher will be assigned ten students for his supervision and he will have charge of all their work. The faculty as a whole will define a field of study by the assignment of reading, not of text-books but of real books such as the teachers themselves use. The student will do the reading by himself, and will make written and oral reports to his instructor. These two will be in close touch with one another and upon the basis of their discussions there will be arranged other readings and other discussions in larger groups running up to the college as a whole. We shall be trying by individual and social conferences to build up a community of persons, older and younger, who are all working on the same problems, sharing in the same enterprise. It is perhaps a strange thing to say but what we hope is that a student will get the drive toward personal initiative in study by finding himself a member of a community every member of which is engaged in the same studies. That sense of intellectual solidarity the present college has lost. Can we regain it? Can the faculty by laying down a program of reading define what a college is and what it is for? Can we fashion a community of teachers and students so committed to a common enterprise that anyone who does not share in that enterprise shall feel himself out of place? We need to say very clearly and definitely that a college is a place of compelling obligations as well as of opportunities. My impression is that if we can ourselves believe it and say it American youth will not fail to respond.

One of the provisions of the vote which defines the project seems to me very significant in its social as well as its educational implications. The college will make its experiment upon freshmen and sophomores; it will not concern itself with juniors and seniors. There are in this arrangement two implications which mark it off from most of the experimenting which is now being done in our colleges. The Wisconsin venture is democratic in the sense that it seeks for light upon the education, not of limited groups, but of all the students in a class. It is liberal in the sense that it wishes to find out how to teach, not special subjects for students especially interested in them, but the general interests with which every intelligent person should be acquainted, no matter what his special interests may be. It may be worth while to define still further this democracy and this demand for liberal training as distinguishing features of the venture which lies before us.

The faculty of the Experimental College is pledged in case more students apply than can be accepted, to make its selection in such a way as to secure as nearly as possible a cross-section of the class. And this pledge is, on the social side, another expression of the notion which appears in the selection of the freshmen and sophomore years. We wish to experiment upon the general run of students. It seems to me that the vital social question in American education to-day is not, How well can we do with specially qualified groups of students? but rather, Can our young people as a whole be liberally educated? Are some of them incapable of dealing with ideas? Must we accept the aristocratic division of people into two classes, one of which can be trained to understand while the other is doomed by its own incapacity to remain forever outside the field of intelligence? It is this issue which it seems to me most of our present experimenting avoids. In the so-called Orientation courses for freshmen a slight attempt has been made. But in the far more common devices of the "honors course" type, small groups of students are taken in the third and fourth years when their special interests and capacities have developed and the question is how far their training along those special lines can be developed. The question is of course important and the experiments are worth while. But they seem to me to wander far from the primary issue which now presents itself to the American teacher. That issue appears in the form of a growing pessimism with regard to the institutions of democracy. In one form or another we are told that it is a waste of time to try to teach ideas to a large section of our youth. These non-ideational people, it is asserted, are capable of using their hands and legs, they can put into physical execution the ideas which their more intelligent comrades will create for them; they are the workers of the world while we, who announce this doctrine—we and our group are the thinkers. Let us then have education in thinking while the others are trained for something else—whatever forms of activity can be carried on by their different natures.

NOW it will not do to approach this issue with mere dogmatism. It will not do to oppose dogma with dogma, to declare that all people are as such capable of worth-while activity in the field of ideas. The trouble with doing that is that the evidence available does not support our dogma. The only real evidence that people can think is that they do. And the evidence is not at present very satisfying even with respect to many of those who are assumed to belong to the thinking class. But it is equally certain that the evidence on the other side is correspondingly lacking. No one has a right to say that a person is incapable of thinking or of any other activity until he has had a fair chance at it under favorable conditions. No observation of what people are doing under certain conditions can be conclusive as to what they would be capable of doing under radically different conditions. And the plain fact is that our educational procedure does not as yet justify us in saying of what our students are or are not capable. It will be time to make that statement when we have fashioned a system of education which gives to each individual the training which he needs to bring out the capacities that are in him. For the present our primary task is that of taking all types of young people and discovering their powers.

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Our scheme of government, our scheme of morals, our scheme of social relations, is built, or thinks itself built, upon the view that all normal persons are capable of understanding. And the schools of such a social scheme are pledged to develop that understanding if it can be done. A democracy has a right to make that demand upon its teachers, and if teachers give up the task without properly attempting it, a democracy has a right to condemn them as untrue to their responsibilities. In so far as our colleges can be said to be seeking to limit their numbers to any special group or class, or to be confining their best efforts to such groups, I think we can fairly say that they are evading the primary issue.

THE essential questions are How many people can be educated? and How can the teaching best be done? It is in this spirit of these questions that the Experimental College is commissioned to take a cross-section of the class, to select the different grades and types of students, to give to all of them a common task and then to see in each case what can be done to bring them into the desired form of activity. It may be that the educational program presupposed by a democracy is an illusion. It may be that it is the one significant insight and hope in all our modern social theory. But to decide between those two is, in my opinion, to make the most important social decision now appearing in American life. In the last resort it is our schools which must decide whether or not we can have a democratic scheme of life, and it is time that they were about the making of that decision on the basis of actual study and experimentation.

A second feature of the limitation to freshmen and sophomores is that it involves dealing with general training rather than with special work in separate fields. In the junior and senior years where the elective system holds sway students fall naturally into small groups, each of which is brought together by some separate interest. And with such groups the teacher can proceed along the lines of his own professional study. Here the teacher as specialist finds himself at home with his pupils. Relatively speaking he can be sure that they come to him only if they have some aptitude or liking for the work. And in such fields it is easier for the teacher to keep up his courage, even to venture into experimentation for the developing of initiative and independence among the best of his students. But in the freshman and sophomore years we are dealing primarily with the required studies, with the interests and activities in which it is believed all students should share. In these years, therefore, we have large unmanageable masses of students taking work which is prescribed and which must, in the nature of the case, be elementary in character. Here it is that the despair of the teacher finds abundant material to feed upon. And the temptation is very strong to give up the fight for liberal education, to say that, while here and there students will find their way into the world of scholarship, as regards the great mass, liberal teaching is and must be an illusion.

NOW here again, the Experimental College is directed to take up the fight. Is there such a thing as liberal understanding? Is it true that all advance in knowledge must be gained in special fields and technical pursuits? Or are there intellectual problems common to all intelligent minds, which every man should study, no matter what his peculiar pursuit? On that point too there is much pessimism among our scholars and teachers just now. And the present state of knowledge gives much warrant to the pessimism. But to give up the battle at this point would be, I think, even more serious than to give up the fight for democracy. It is bad enough to say that some men are incapable of achieving intelligence, but to say that there is no genuine intelligence to be achieved—to say that is to destroy utterly the foundations of an educational system. Must we accept that conclusion? I think not. Certainly not until every possible attempt to escape it has been made and until every such attempt has failed. My impression is that our civilization is just at the beginning of another struggle to win generous understanding of the world. And it is in the midst of that venture that a liberal college finds its work and its meaning.

The teaching issue with respect to liberal understanding appears most sharply in the discussion of the "required curriculum." Shall each person, teacher and pupil, be free to follow his own subject and to follow that alone? Or shall there be established by a group certain common studies which every one, teacher or pupil, must pursue if he wishes to be accepted as a member of the community of learning? It is just here that, so far as an educational system goes, the fate of liberal learning and of general understanding is to be decided. And, as I have said, that decision is tragic in its importance. But apparently we are drifting in our dealing with it rather than thinking it through. The way of the specialist in the work of study is so easy; his successes are so quick and so gratifying, that we Americans who like success in any form are carried away by it without knowing where we are going. And on the other hand the task of general understanding is at present so baffling that any one who attempts it is open to the charges of vagueness and inaccuracy and lack of scientific precision. It is a choice between successful thinking about unimportant matters and unsuccessful thinking about matters which are vital. Which shall we take? My own opinion is that every educated person should have both experiences. But if we must choose then surely it is the common and important interests which must have the right of way. The way of import must be preferred to the way of pride. A college of liberal learning must have in the first two years a required curriculum. It must recognize certain studies as imperative in their demands upon any member of the community.

THERE are at present two vigorous forms of protest against any required curriculum. Before closing this paper I should like to discuss them briefly.

It is suggested, especially by undergraduates, that we can secure the interest and initiative of the student by allowing him to follow his own preference as to what and how he shall study. The required course, it is said, fails because it is hostile to personal freedom. Let each member of a group study what he chooses; you will then have a community of scholars all of whom are eagerly engaged in the pursuit of knowledge. But the prescription is not a good one. We need importance and validity, as well as immediate interest, for the nourishing of our minds. And a group of persons engaged in the study of different subjects is not a community: it is simply a collection of individuals with no intellectual significance for each other. Such a collection can be regarded as a community only upon the assumption that there are, running through all the separate interests, common interests which bind them together and give them meaning in relation to one another. But in that case, the community exists as such only in (*Continued on page 294*)

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I Go to Work

By FLORENCE KELLEY

ON a snowy morning between Christmas 1891 and New Year's 1892, I arrived at Hull-House, Chicago, a little before breakfast time, and found there Henry Standing Bear, a Kickapoo Indian, waiting for the front door to be opened. It was Miss Addams who opened it, holding on her left arm a singularly unattractive, fat, pudgy baby belonging to the cook, who was behindhand with breakfast. Miss Addams was a little hindered in her movements by a super-energetic kindergarten child, left by its mother while she went to a sweatshop for a bundle of cloaks to be finished.

We were welcomed as though we had been invited. We stayed, Henry Standing Bear as helper to the engineer several months, when he returned to his tribe; and I as a resident seven happy, active years until May 1, 1899, when I returned to New York City to enter upon the work in which I have since been engaged as secretary of the National Consumers' League.

I cannot remember ever again seeing Miss Addams hold a baby, but that first picture of her gently keeping the little Italian girl back from charging out into the snow, closing the door against the blast of wintry wind off Lake Michigan, and tranquilly welcoming these newcomers, is as clear today as it was at that moment.

Henry Standing Bear had been camping under a wooden sidewalk which surrounded a vacant lot in the neighborhood, with two or three members of his tribe. They had been precariously employed by a vendor of a hair improver, who had now gone into bankruptcy leaving his employes a melancholy Christmas holiday. Though a graduate of a government Indian school, he had been trained to no way of earning his living and was a dreadful human commentary upon Uncle Sam's treatment of his wards in the Nineties.

At breakfast on that eventful morning, there were present Ellen Gates Starr, friend of many years and fellow-founder of Hull-House with Jane Addams; Jennie Dow, a delightful young volunteer kindergartner, whose good sense and joyous good humor found for her unfailing daily reward for great physical exertion. She spent vast energy visiting the homes of her Italian pupils, persuading their mothers to remove at least two or three times during the winter their layers of dresses, and give them a thorough sponge-bath in the sympathetic and reassuring presence of their kindergartner, Mary Keyser, who had followed Miss Addams from the family home in Cedarville and throughout the remainder of her life relieved Miss Addams of all household care. This was a full-time professional job where such unforeseen arrivals as Henry Standing Bear's and mine were daily episodes in the place which Miss Addams' steadfast will has made and kept, through war and peace, a center of hospitality for people and for ideas.

Julia Lathrop, then recently appointed county visitor for Cook County for those dependent families who received outdoor relief in money or in kind, was mentioned as away for the holidays with her family at Rockford, Illinois. Miss Lathrop, later a member of the Illinois State Board of Charities and from 1912 to 1921 through its first nine creative years, chief of the Children's Bureau at Washington, was then and is now a pillar of Hull House. Two others of the permanent group were Edward L. Burchard, for many years curator of the Field Museum; and Anna Farnsworth, an agreeable woman of leisure and means, happy to be hostess-on-call to some and all who appeared at the front door from breakfast until midnight seven days a week. That was before the squalid, recent social convention had been set up, according to which everyone, however abundant and well assured her income, must earn her own living or be censured as a parasite. Miss Farnsworth's gracious gifts of free time and abundant good-will for counselling perplexed immigrants, finding comfortable quarters for old people who could do a little work but not fend for themselves in the labor market, providing happy Saturdays in the parks for little groups of school children whose mothers worked away from home, were among the Settlement's early enrichments of the neighborhood life.

Reaching Hull-House that winter day was no small undertaking. The streets between car-track and curb were piled mountain high with coal-black frozen snow. The street cars, drawn by horses, were frequently blocked by a fallen horse harnessed to a heavily laden wagon. Whenever that happened, the long procession of vehicles stopped short until the horse was restored to its feet or, as sometimes occurred, was shot and lifted to the top of the snow, there to remain until the next thaw facilitated its removal.

Nor were these difficulties in the way of travel minimized by free use of the telephone. In all weathers and through all depths of snow and slush and sleet, we used to navigate across Halsted Street, the thirty-miles-long thoroughfare which Hull-House faced, to a drug store where we paid ten cents a call, stood throughout the process, and incidentally confided our business to the druggist and to any English-speaking neighbors who might happen in.

A SUPERB embodiment of youth in the Mississippi Valley was Mary Kenney. Born in Keokuk, Iowa, of Irish immigrant parents, she had moved with her mother to a nearby brick tenement house, a distinguished three-story edifice in that region of drab one- and two-story frame cottages, in order to be a close neighbor to Hull-House and participate in its efforts to improve industrial conditions. Her volunteer work was with self-supporting, wage-earning young women whom she hoped to form into powerful, permanent trade unions. Tall, erect, broad-shouldered, with ruddy face and shining eyes, she carried hope and confidence whithersoever she went. Her rich Irish voice and friendly smile inspired men, women and children alike to do what she wished. Her undertakings prospered and throve.

A highly skilled printer, she was employed by a company which gave preference to union employes. As a numberer she earned fourteen dollars a week, supporting herself and her lovely old mother on that wage. Hers was the initiative

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in making of the brick tenement a cooperative house for working girls known as the Jane Club, a large part of the success of which was for many years due to the gentle sweetness of Mrs. Kenney, who mothered the cooperators as though they had been her own.

Although this was an entirely self-governing undertaking, Miss Addams was elected year after year an honorary director, having underwritten the experiment from the beginning. Later a friend of the Settlement, as a first step towards an endowment, paid for a building planned for the convenience of the cooperators, the rent going to Hull-House. This became a model for the Eleanor Clubs and countless other cooperative home clubs for self-supporting women scattered over the great city and growing with its growth during the past quarter century.

MY first activity, begun that week, was conducting for a few months a small experimental employment office for working girls and women. It was a tiny space in a corner of the building then adjoining Hull-House, occupied as a morgue and undertaking establishment by an Irish-American mentioned with respect in the neighborhood because he was rumored to have various cripples and two deaths to his credit.

It soon turned out that both employers and applicants for domestic work were too few in the Hull-House region to afford a basis for a self-supporting employment office. Yet finding work for people of every conceivable qualification, from high federal and state offices to rat-catching, forms a continuing chapter in the history of the House. But this has never been commercial.

In my first year at Hull-House, Carroll D. Wright, U. S. commissioner of commerce and labor, in charge of a federal study of the slums of great cities, entrusted me with the Chicago part of the enquiry. With a group of schedule men under my guidance, we canvassed a square mile extending from Hull-House on the west to State Street on the east, and several long blocks south. In this area we encountered people of eighteen nationalities.

Hull-House was, we soon discovered, surrounded in every direction by homework carried on under the sweating system. From the age of eighteen months few children able to sit in high chairs at tables were safe from being required to pull basting threads. In the Hull-House kindergarten children used with pleasure blunt, coarse needles for sewing bright silk into perforated outlines of horses, dogs, cats, parrots, and less known creatures on cards. They did this in the intervals between singing, modeling and playing active games. At home they used equally coarse sharp needles for sewing buttons on garments. The contrast was a hideously painful one to witness, especially when the children fell asleep at their work in their homes.

Out of this enquiry, amplified by Hull-House residents and other volunteers, grew the volume published under the title Hull-House Maps and Papers. One map showed the distribution of the polyglot peoples. Another exhibited their incomes (taken by permission from the federal schedules) indicated in colors, ranging from gold which meant twenty dollars or more total a week for a family, to black which was five dollars or less total family income. There was precious little gold and a superabundance of black on that income map!

The discoveries as to home work under the sweating system thus recorded and charted in 1892 (that first year of my residence) led to the appointment at the opening of the legislature of 1893, of a legislative commission of enquiry into employment of women and children in manufacture, for which Mary Kenney and I volunteered as guides. Because we knew our neighborhood, we could and did show the commissioners sights that few legislators had then beheld; among them unparalleled congestion in frame cottages which looked decent enough, though drab and uninviting, under their thick coats of soft coal soot. One member of the Commission would never enter any sweatshop, but stood in the street while the others went in, explaining that he had young children and feared to carry them some infection.

This Commission had been intended as a sop to labor and a sinecure, a protracted junket to Chicago, for a number of rural legislators. Our overwhelming hospitality and devotion to the thoroughness and success of their investigation, by personally conducted visits to sweatshops, though irksome in the extreme to the lawgivers, ended in a report so compendious, so readable, so surprising that they presented it with pride to the legislature. We had offered it to them under the modest title, Memorandum for Legislative Commission of 1893. They renamed it. The subject was a new one in Chicago. For the press the sweating system was that winter a sensation. No one was yet blasé.

WITH backing from labor, from Hull-House, from the Henry Demarest Lloyds and their numberless friends, the Commission and the report carried almost without opposition a bill applying to manufacture, and prescribing a maximum working day not to exceed eight hours for women, girls and children, together with child labor safeguards based on laws then existing in New York and Ohio, and quite advanced. There was a drastic requirement in the interest of the public health that tenement houses be searched for garments in process of manufacture, and goods found exposed in homes to contagious diseases be destroyed on the spot. Owners of goods produced under the sweating system were required to furnish to the inspectors on demand complete lists of names and addresses of both contractors and home workers.

The bill created a state factory inspection department on which was conferred power, with regard to tenement-made goods found on infected premises, unique in this country in 1893. Illinois changed, at a single stride, from no legislation restricting working hours in manufacture for men, women or children, by day, by night, or by the week, to a maximum eight-hours day for girls and for women of all ages, in all branches of manufacture.

The "mauve nineties" have been celebrated for the culmination of dilettantism for great numbers of the women of America. Yet during that very decade women swarmed into the offices and shops of Chicago, and Illinois passed a factory act and set Mrs. Kelley at the task of enforcing it—the first and the only woman to be a chief state inspector of factories. It was there, against the background of Hull-House, that Mrs. Kelley began her uninterrupted work for wage-earning women and children which is here set forth as the fourth chapter of her Notes of Sixty Years.

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Hospitality akin to that of Hull-House, established long before Miss Addams made her home in Chicago, was still practised in 1892 and many years thereafter, sixteen miles out on the north shore of Lake Michigan, at Winnetka. This was in the home of Henry Demarest Lloyd and Jessie Bross Lloyd, his wife. Their house, the home life within which is an exquisite memory, stood on high ground facing eastward toward the lake, across a sloping field. The outlook was symbolic.

THITHER Miss Addams convoyed me the day after my arrival at Hull-House, and there my three city-bred little children and their nurse spent the rest of their first western winter, well and happy under Mrs. Lloyd's wise, unwearied kindness and exhilarated by unimagined experiences of country freedom and outdoor winter play. When spring came it was possible to install them comfortably, and well cared for, close to the little Winnetka day school where the sons of the Lloyd family had made the change from home teaching to school. Winnetka was within easy commuting distance, and I was in constant touch with my bairns. That thrice blest winter began for us friendships which, like those born of my Cornell experience, continue in the third generation.

Mr. Lloyd was preparing his work, published in 1894, on Wealth Against Commonwealth, the epoch-making beginning of the long series of enquiries into the social and industrial effects of great monopolies of our natural resources. He was already gathering material for his later volume Newest England: Notes of a Democratic Traveler in New Zealand, and for several others. He carried on a continuous international correspondence, with students of the incipient transition toward the present phase of the world-wide struggle for democracy in industry, for democratic control of government, for the collective spirit in human affairs.

Delicate, sensitive, reticent, a student and a man of letters, Mr. Lloyd had suffered deeply during the horrors of the Haymarket trials. He saw clearly that that iniquitous precedent must distort the course of the law in Illinois for generations to come. The remnant of his life was animated by zeal to make available to the American people the experience of other nations in removing remediable evils such as, when not remedied, lead to anarchy and Communism.

Within the world-wide circle of friends and acquaintances of the Lloyd household was Governor John Peter Altgeld. When the new law took effect, and its usefulness depended upon the personnel prescribed in the text to enforce it, Governor Altgeld offered the position of chief inspector to Mr. Lloyd, who declined it and recommended me. I was accordingly made chief state inspector of factories, the first and so far as I know, the only woman to serve in that office in any state.

There had been suspiciously little opposition in the press or the legislature while our drastic bill was pending. It had passed both houses, and was signed by Governor Altgeld fairly early in the spring. Indeed the enactment of this measure, destined to be a milestone in the national history of our industry and our jurisprudence, was almost unnoticed. For this absence of timely opposition the reasons are interesting and significant.

Illinois still thought of itself as agricultural, although it ranked then as it does today, third among manufacturing states when measured by the value of its output. But neither manufacture nor the entrance therein of women and girls monopolized the imagination of Illinois in 1893. Nearly every American-born family in Chicago owned a farm in the background, in Illinois, Indiana, Iowa or Kentucky.

Illinois was, in fact, a state and Chicago was a city chiefly of men's industries, Chicago being then as now the predominant, vast, unique, inland center of freight transportation by lake and rail in this hemisphere. Illinois coal and Minnesota iron had long since been united by great corporations to produce steel, the employes being of course exclusively men and boys. Rapid development of agricultural machinery (plows, reapers and threshers) was as natural as the growth of a whole city of Pullman carshops, now incorporated with Chicago, or as the stockyards.

The growing, important and permanent part played by women in Illinois industry was not widely recognized, although their rôle in Elgin, a city already famed for watches, was an indispensable one. Not less so was it in the vast, ever-expanding Chicago Western Electric works which rivalled the World's Fair as an attraction for foreign visitors, European and Oriental alike. The needle trades, though well started, hardly promised their present dimensions, and the typewriter was just beginning to introduce women and girls to the offices where commerce, wholesale and retail, was so soon to become preeminently the field of their activities.

The only child labor law was a city ordinance of Chicago prohibiting the employment of any child below the age of ten years at any gainful occupation, unless it had dependent upon it a decrepit adult relative. So no one had been annoyed by any law akin to ours.

Chicago, the undisputed center of finance, commerce and manufacture in the Mississippi Valley, was itself hardly aware that the problems of labor were inevitably permanent and integral in its life for generations to come.

THE Haymarket riot, followed in 1888 by the hanging of the Anarchists, the Pullman strike, the great ensuing railroad strike of 1894, with the regular army patrolling the Post Office, and soldiers traveling on mail trains, were treated as they came along, by the press, the public and the government, not as a series of vitally significant occurrences incidental to the sudden, overwhelmingly rapid development of capitalism in this vast rural area; they were treated as disagreeable episodes to be ended somehow and forgotten as quickly as possible.

As for social palliatives or preventives for injustice, hardship and labor disturbances, there were none. Workmen's compensation was not yet under discussion. It did not arrive for twenty years. The Illinois Constitution of 1872 forbade the payment of more than $5,000 for a life. It was actually cheaper to kill a worker than to injure one, because the jury might vote punitive damages to the injured person.

The final decisive reason for the bewildering absence of contemporary hostility to the enactment of the Illinois factory law of 1893 was probably the universal indifference to enforcement of laws of any kind. A statute was put on the books and nothing happened. Or if an attempt at enforcement was made, the State Supreme Court was relied upon to annul the law. Or the ensuing legislature repealed it.

This latter fate had befallen a compulsory education law enacted by the legislature of 1891, requiring instruction in English in all schools throughout the state. After a virulent

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political campaign this measure was wiped out by the legislature of 1893. The feeling was, however, very strong that something must be done for the children. Our provision that they could not be employed for wages in manufacture before the fourteenth birthday or longer than eight hours, or at night, or without a certificate, was for this reason not wholly unwelcome.

My appointment dated from July 12, 1893. The appropriation for a staff of twelve persons was $12,000 a year, to cover salaries, traveling expenses, printing, court costs, and rent of an office in Chicago. The salary scale was, for the Chief $1,500 a year; for the first assistant, also a woman, Alzina P. Stevens $1,000; and for each of the ten deputies of whom six were men $720. Needless to say this had been voted by a legislature predominantly rural.

It was Governor Altgeld's definite intent to enforce to the uttermost limit this initial labor law throughout his term of office. He was a sombre figure; the relentless hardship of his experience as boy and youth had left him embittered against Fate, and against certain personal enemies, but infinitely tender towards the sufferings of childhood, old age and poverty. He was an able, experienced lawyer, and his sense of justice had been outraged by the conduct of the trial of the Anarchists. Indeed, no one yet knows who threw the fatal bomb in the Haymarket riots. The men who were hanged were charged with conspiracy to do a deed of which no one has ever known the actual doer. All the evidence against them was circumstantial, and in this respect the trial is, so far as I know, still unique in the history of American jurisprudence, the only trial closely resembling it in any considerable degree being that of the Molly Maguires in the mining regions of Pennsylvania in the early seventies of the Nineteenth Century. To Governor Altgeld's mind the whole Illinois retributive procedure presented itself as terrorism.

To the personnel of the newly created department for safeguarding women and children who must earn their living in manufacture, Governor Altgeld showed convincingly a passionate desire to use every power conferred for the benefit of the most inexperienced and defenseless elements in industry in Illinois.

MY first effort to apply the penalty for employing children below the age of sixteen years without the prescribed working paper, led me to the office of the district attorney for Cook County. This was a brisk young politician with no interest whatever in the new law and less in the fate of the persons for whose benefit it existed. The evidence in the case I laid before him was complete. An eleven-years-old boy, illegally engaged to gild cheap picture frames by means of a poisonous fluid, had lost the use of his right arm, which was paralyzed. There was no compensation law and no prohibition of work in hazardous occupations. There was only a penalty of twenty dollars for employing a child without the required certificate. The young official looked at me with impudent surprise and said in a tone of astonishment:

"Are you calculating on *my* taking this case?"

I said: "I thought you were the district attorney."

"Well," he said, "suppose I am. You bring me this evidence this week against some little two-by-six cheap picture-frame maker, and how do I know you won't bring me a suit against Marshall Field next week? Don't count on me. I'm overloaded. I wouldn't reach this case inside of two years, taking it in its order."

That day I registered as a student in the Law School of Northwestern University for the approaching fall term, and received in June, 1894, a degree from that University whose graduates were automatically empowered to practice before the Supreme Court of Illinois. Credit was given for my reading law with Father in Washington in 1882, my study in Zurich, and one year in the senior class in Chicago. The lectures were given in the evening and did not interfere with my administrative work.

In Chicago, in the winter and spring and summer of 1893, all available public spirit and creative energy were centered upon the World's Fair. The name was not an exaggeration. World-wide publicity had brought together works of all the arts in such profusion, and of such superior quality as have never since been assembled on this continent. Like its Philadelphia predecessor, the Exposition was opened on July 4. Here was gloriously celebrated, as has been said before, the coming of age of American industry. Certainly no one who saw that marvellous achievement of art, architecture and enterprise unified for a common, noble purpose, can ever forget it.

ALAS for its ephemeral effect upon the community which produced it! When it vanished, Chicago was outwardly as though the Fair had never been. A lovely vision, an entrancing mirage had come and gone. Smoke, soot, crude, uncoordinated building of clumsy structures without common plan or civic forethought, remained and long continued as they had been before the Fair. The Field Museum and the broad avenue named the Midway were exceptions that proved this rule.

Two less famous occurrences of 1893 in Chicago were the financial and industrial panic with protracted unemployment and wretched suffering, and the epidemic of smallpox which followed a neglected case on the Midway of the Exposition. These horrors carried over throughout the year 1894, and with the latter I was excitingly identified.

At the close of the Fair, the hideous fact could no longer be concealed that smallpox had been gradually spreading from the Midway to the homes of some garment workers on the West Side. It was mandatory upon us to seek, as soon as we learned this, all clothing in process of manufacture in such places and, if exposure to the presence of the infection was clearly provable, to destroy the goods on the premises. We could never learn with any approach to accuracy how nearly all of the exposed goods we ultimately found.

Daily reports to the Board of Health with requests for immediate vaccination of the exposed dwellers in tenements placarded with the yellow smallpox card, produced no results. Milkmen came and went as usual. The families of patients, vaccinated and unvaccinated alike, visited the corner grocery and went their way to the factories. Among the immigrants who were the bulk of the garment-making home workers, the only really safe ones were those who had had smallpox in the old country, or who had been vaccinated at Ellis Island as a preliminary to admission to this country. Babies born after landing had little chance of surviving, for the vaccination ordinance was as little enforced as any other law. Many infants and little children we found concealed on closet shelves, wrapped in bundles, sometimes to keep them from being vaccinated, sometimes to keep them —with the disease so fully developed (*Continued on p.* 301)

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Horizon Lines

A Monthly Survey of Our International Frontiers

By JAMES G. McDONALD

SPEECHES rather than actions, pronouncements rather than deeds, have occupied the center of the international stage during recent weeks. At Geneva the Preparatory Disarmament Commission discontinued its prolonged and not very fruitful debates. Within a few days it was succeeded by the International Economic Conference, which, after but a brief week of oratory, resolved itself into sections to study technical problems. Thus do economists and financiers improve upon the technique of diplomats! In China factional strife within the Kuomintang checked its amazing advance while the foreign cynics in Shanghai exulted: "We told you so." But Britain, following the United States' example, quietly announced that it would not now forcibly compel complete redress for the Nanking incident. In Washington Senators and other officials commented on, and it is to be hoped studied, M. Briand's extraordinarily interesting proposal of an outlawry-of-war treaty between the United States and France. Meanwhile Charles Evans Hughes read pacifist and militarist theorists a stinging but salutary lecture. In New York President Coolidge, holding out the olive branch to Mexico and China, enunciated in the gentlest of tones far-reaching imperial doctrines. The past fortnights have been filled with words, but words pregnant with good and evil.

AN admirable summary of the latest effort under League auspices to prepare a program for an international disarmament conference is the following extract from a confidential memorandum dated April 28 from a Geneva observer very much in-the-know:

> The Preparatory Commission of the Disarmament Conference has finally adjourned. It was time. If it had sat a few more days, there would have been nothing left of the original agreement. . . . There is a feeling of frustration here particularly because of the failure to come to an agreement on control. It is considered in the Secretariat of the League of Nations that in that lies the really essential part of the convention. Not that one imagines one can control efficiently the armaments of the different countries or that one would wish to intervene in their domestic affairs. The Secretariat as a whole is too prudent to have such aims, but it is believed that the existence of an international organization charged with following armaments problems, added to the principle of publicity, would suffice to cause armaments to pass from the domain of absolute national sovereignty, in which they are today, into the domain of international obligations, which admit of mutual control and national points of honor.
>
> It is not believed, however, that the present session has been completely useless. It has encouraged the growth of what has previously been lacking, that is, the active interest of public opinion in disarmament. European opinion has hitherto been interested only in security.
>
> In all the delegations except the Italian, which was directed by a general and whose instructions were uniformly negative, there was noticeable a duality of mind among the delegates, those from civil life were generally more favorable to disarmament, and their military or naval experts were inclined to declare every concession impossible. It is believed that in the course of time the civil will overcome the military element and that some of the certain differences which may still appear insurmountable, will disappear between now and autumn.
>
> Finally, Count Bernstorff has pointed out, although in veiled terms, that the German Government believed that it had received a formal promise in the preamble of Part V of the Treaty of Versailles that its enforcement was but a preliminary to general disarmament, and that if this promise were not kept, his Government might have to reconsider its own armaments. Thus one sees how the question is presented: —Limit the armaments of all countries or risk seeing the former German army again organized. The day when public opinion shall have understood this dilemma clearly, the limitation of armaments will have made a great advance.
>
> It would perhaps advance still more if it were possible to connect the question of disarmament, in some way, with that of inter-allied debts. It is said on many sides that American public opinion would be more disposed to make concessions in the debts problem if Europe showed herself, on her side, inclined toward a limitation of armaments. I believe, myself, that it is a little late for the United States to influence Europe by means of the debts.

THE International Economic Conference which convened May 4 is the League's major spring and summer attraction. The attendance of about seventeen official delegations and their experts, a large number of journalists, technicians, business men, etc. give to the gathering all the appearances of a regular League Assembly. Its rules are those of the Assembly. Its meetings are held in the Salle de Reformation. Perhaps the American delegation seated in the center of the Assembly Hall surrounded by representatives from all parts of the world is an augury of full cooperation with the League.

For the first time Moscow has accepted an important League invitation. Frankly analyzing from the economic point of view the commercial and political needs of the world, the Soviet delegates appealed for cooperation in the common problem of world reconstruction. The skeptic's comment that all this would be a bid for common loans ignores what may be the larger significance of this latest evidence of the Soviet New Economic Policy.

The delegates are of two kinds. By far the largest part have been named by, but do not represent officially, the governments. Others, however, have been selected by the Council of the League which reserved itself the right to select supplementary delegates. For example, the Council added four women delegates since but one was governmentally appointed. Labor, however, though it has no delegate in the American group, is so well represented in the other national groups that the Council did not feel called upon to add additional workers' spokesmen. Delegates are also present from the International Chamber of Commerce, the International Labor Office and the International Institute of Agriculture at Rome.

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Public understanding of the Geneva discussion is likely to be confused by one of two basic misinterpretations: Either by the expectation that the Conference will attempt to conclude draft treaties with the purpose among others of ending high or prohibitive tariffs, or by the fear that its results will be wholly academic and therefore of no real value.

Immediate and tangible results must not be expected. The delegations cannot propose treaties. But they can suggest programs of action. They can propose subsequent conferences by official representatives empowered to draft binding agreements.

As one student of the conference writes:

> Heretofore public opinion has been interested in economic problems only from the purely national angle. . . . It is now a question of convincing the leaders of opinion that political policies are closely connected with problems of peace and security and that a domestic or foreign policy, which apparently may be advantageous, is not so if it results in weakening a region or a continent as a whole. The Conference will doubtless become, from this point of view, a manifestation of European solidarity.

PERSONAL clashes between Chinese leaders and conflicts about methods and strategy rather than fundamental differences as to objectives seem to be the causes of the present dissensions in the Kuomintang. These have been worse than was hoped but less than was feared by friends of the Nationalists. Despite tirades which Hankow and Nanking have hurled at each other, rumors of reconciliation persist. In the meantime reports of the complete disintegration of the Nationalist movement may be disregarded. There is no evidence that the basic principles of Sun Yat-sen are less popular than before, or that the cries " Down with the unequal treaties" and "Give us back our territory" have lost their potency.

It would not be surprising if a century hence historians wrote of the Chinese revolution much as present-day historians write of our War of Independence. Then, as now, there were almost unbridgeable dissensions between the radicals and the moderates, between the leaders of laborers and the farmers and the representatives of the gentry and the merchants. Only a heritage of centuries of self-government and the unselfish leadership of men like Washington prevented disastrous cleavages between the left and the right. Far-reaching revolutions are never the orderly and harmonious affairs depicted in our text books.

The attitude of the powers has become less truculent. Refusing to yield to the pressure for strong arm methods, President Coolidge on April 25 hinted at a conciliatory policy. This was confirmed a few days later by the official announcement that this government would not be a party to any ultimatum which might lead to forcible measures against the Nationalists. This decision, commonly believed to have been opposed by the American Minister in Peking, discouraged joint action by the powers. Two weeks later, May 9, Sir Austen Chamberlain announced: "We have decided that present application of sanctions for the outrages at Nanking or failure to observe the Hankow agreement is inexpedient, however justified."

CHARLES EVANS HUGHES' presidential address before the Society of International Law, April 28, is tonic. It challenges both pacifist and militarist theorists. It castigates those who insist upon taking the last step before they take the first. In his devastating analysis of the basic thesis of the militarist he martials arguments with which Norman Angell has made us familiar. Not since the Washington Conference has the former Secretary of State displayed so convincingly his rare combination of idealism and understanding.

PRESIDENT COOLIDGE'S address of April 26 before the United Press Association may become historic. Not because of his appeal to the press "to be first of all thoroughly American"—his implicit demand that the press sacrifice its freedom will not be accepted; not because of conciliatory statements in reference to China and Mexico —these were only comments on current problems. No, his speech will be remembered because of the far-reaching imperial principles which he enunciated as quietly as if he were reading a platitudinous response to a visiting delegation of Rotarians. These "Coolidge doctrines" are:

(1) Diplomatic recognition, at least of Latin-American Governments, is equivalent to approbation.
(2) Towards the countries this side of the Panama Canal the United States has special responsibilities.
(3) The flag follows the American citizen and his property throughout the world.

The first is an acceptance and extension of the principle laid down by President Wilson, but the high character of its ancestry does not in the minds of many students of international relations prevent its being meddlesome and self-defeating.

The second is but a frank admission of a growing tendency towards hegemony more widely understood and approved in imperialist circles in Europe than here at home.

The third, in which the President goes farther than any of his predecessors, is the bold claim of a right to follow with American power American citizens and their property everywhere. If this is to be taken at its face value it is an unprecedented and unjustified pretension.

Already in Nicaragua these three principles are being applied. Washington's pretense of non-intervention there has now been given up. President Coolidge's special emissary, Henry L. Stimson, announced early in May that the contending parties had agreed to a program for establishing peace, including American supervision of the 1928 elections. Until that date at least the country will in effect be ruled by the marines. If, as President Coolidge's address, taken at its face value, would seem to indicate, United States' power has entered Nicaragua to stay, Colonel Stimson's "peace" may create more problems than it solves.

IS the "outlawry of war," as far as it concerns the United States, about to enter the sphere of practical politics? Senator Borah's enthusiastic response May 9 to M. Briand's suggestion of April 6 makes this a possibility. The French Foreign Minister proposed nothing less, though of course informally, than a treaty between the two countries by which each would pledge itself never to make war against the other.

Against the acceptance of this offer there are no serious obstacles except public indifference and senatorial prejudices. Aroused public opinion could and would induce the Senate to act. Will the Administration seize this opportunity to recover for the United States something of its traditional leadership, in the struggle to substitute arbitration for war? Every personal or organization appeal to the President to grasp M. Briand's outstretched hand will be helpful.

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Refugees waiting for the Red Cross rescue boats

Behind the Levees

By ARTHUR KELLOGG

With small loss of life, but with mounting human consequences from Cairo to the Gulf, the great flood of 1927 is sweeping into history. Writing from Baton Rouge, May 11, the managing editor of The Survey interprets the swift panorama of disaster relief as it has unfolded in the lower Mississippi. Aboard the press boat, he brings out the race-labor question of the bottom lands which the correspondents could not get answered in the Delta.

SECRETARY HOOVER and his relief party rode the crest of the flood on the lower Mississippi in a steamer prophetically named Control. For the farther they went down past the rich bottom lands of the Delta the more evident it became that the people of the South expect this to be the last great flood and look to Uncle Sam to turn off the water somewhere up-river. In essence this has been a great defeat. After two hundred years of building levees, of dredging and legislating and pouring out dollars—thirty millions in the past three years at a time when we boast of our progress in science and engineering, a mere quirk in the rainfall brings on the second greatest flood in the history of the river. As the water clucked and gurgled around the press boat trailing the Control, it seemed almost as if the old river were chuckling over man's well-advertised conquest of Nature.

The press boat, one of the fleet maintained by the Mississippi River Commission—the amphibian branch of the Army—is as good an observation point as any from which to get a snapshot of a flood which has covered 10,000 square miles (May 11), an area as large as New Hampshire or Vermont, and threatened one three times as large, with a population of a half million—a million, should New Orleans be involved, which now seems unlikely; which has actually driven out of their homes 300,000 people of whom some 200,000 are in Red Cross refugee camps on high ground and the gently sloping banquettes of the levees. The flooded area is from five to forty miles wide and a thousand miles long—as far as from New York to Chicago.

The press boat chugged into the critical situation in the southern area during the first week of May. South bound, it saw in reverse every aspect of the struggle against the water, from the last sweating rush to put flashboards on the levees to orderly refugee camps which had already been running for several weeks.

Every Northerner on the trip had first to get through his head that among the refugees, as with the general population of the Delta, eight or nine out of every ten persons are Negroes; that nobody wants to leave his home—will not until the last minute; that nearly all are cotton farmers, usually on a crop-share or tenant basis; and that the race problem complicates every move and must be reckoned with in every public statement and relief measure.

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Sandbags raise the levee-top as a last defense before the oncoming crest of the menacing flood

© Wide World Photos

They learn that usually, though with marked exceptions, the crevasses are not sudden breaks letting through a roaring cataract, but small fissures following sand-boils in the water-logged earthworks. First a trickle, then a stream, then a volume of water which spreads out thinly, grows, deepens, and moves forward about fifteen miles a day. Like everything related to this enormous river, there is about the break a suggestion of unlimited power. With smooth, steady pressure the water takes its time about reaching an inevitable goal, rolling sleekly over the chips and pebbles which men have cast up vainly in its path. You have the feeling that here, before your eyes, is going on the thing usually described as "glacial," but which, in the case of frozen water, can only dimly be sensed. It must not be forgotten that in this very process the river is building while it tears down, for the whole Delta has been made by deposits of innumerable overflows, some of it in our time, as at Vicksburg, where the channel used by the Union gunboats is now dry land; and that the deposit of perhaps two inches of silt left by the receding water makes an incomparable top soil, the richest farm land in North America.

This slow action of the river, especially in its lower reaches, gives time for warning the inhabitants. If they are near the levee, they can predict the crest for themselves, since for some days before the fields are wet with seepage and the roads feel springy underfoot.

THERE is activity in the towns. Uniformed National Guardsmen, Army officers, Navy flyers, Signal Corps men appear on the streets and in the headquarters where Red Cross field men from Washington have been established for some time. The local reserve officers run home from business and bustle back downtown in khaki. Red Cross banners break out like a rash on the radiators of cars driven by women volunteers, honking about on official errands and—if the truth must be told—up and down Main Street if nothing else offers. The state health officer appears. Coast Guard officers, from New Jersey and Maryland and California, sit about headquarters waiting for the word to start, their boats at the landing ready manned.

Warnings have been sent by wire and wireless, automobiles and planes: *The water is coming.* Already most of the white women and children have left, the cattle and mules have been herded to the tops of the levees. Then, the water growing deeper, the refugees are brought in, usually protesting, for these people have had their feet wet every four or five years all their lives. Even in the floods of 1912 and 1922 they managed to stick it out. It is hard to convince them that a stranger in these parts can look at a contraption called a gauge and know that there will be six feet of water over there where their own henhouse stands.

A river steamer, a mother boat, goes up a small river or into a bayou or ties up at the levee, at some strategic point, and small power boats go back and forth, bringing in people from top floors and roofs, little hills and even trees. The Coast Guardsmen have been the headliners here, dashing through crevasses and into fast water that stops the sluggish river craft. Filled to capacity, the mother boat goes back, and does it over and again until all are out. The last stubborn ones to leave are spied out by the Navy fliers, who send the rescuing boats; sometimes they even drop food and medicine; and one flier, not willing to leave a family at dark, landed and tied up his plane to the eaves until morning. The aviators are the new and picturesque feature of this flood.

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A unit in the Red Cross navy

The mother ship crosses the river to a floating dock near the camp, the whites on her decks, the Negroes on a barge, thirty by sixty feet with an Army tent in the center, which she pushes ahead of her after the crab-like fashion of Mississippi steamboating. From here they straggle up to the camp with bundles of bedding. The administration and hospital tents are already standing. The refugees line up at the Red Cross tent to be registered and reassembled in families. They hand over to the guardsmen their hunt-

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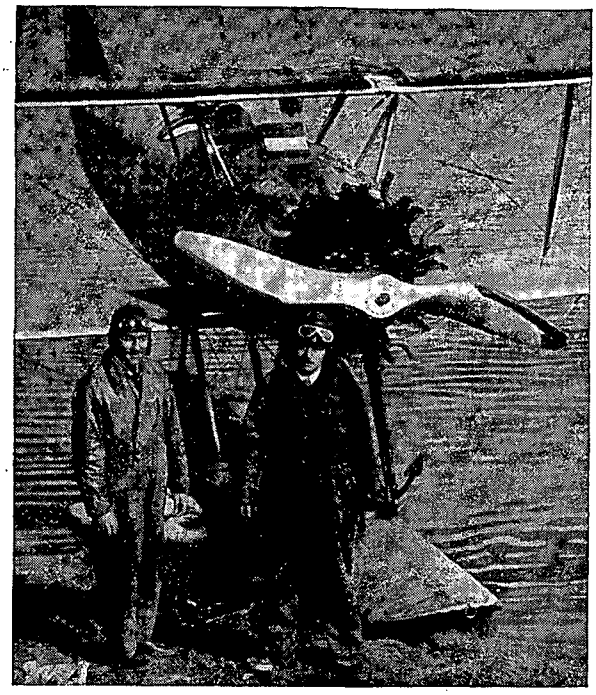
ing guns, to be tagged and stored (the guardsmen tell us with a chuckle that the farmers save their shotguns and dawgs and most of their kids!). They line up before the surgeons of the Public Health Service and the Army to be vaccinated and shot for typhoid. They go to another Red Cross tent for such clothes as they may lack. The women are set to peeling potatoes for the next meal. The men put up the sleeping tents and place the cots.

In no time at all the whole place is a going affair, an orderly little community of from a few hundred to nine thousand souls. There are two substantial meals a day, three for the children, of whom there are an incredible number. The surgeons are quiet, quick-moving men, used to handling mankind in the mass and performing what may be a far-reaching public service with their needles, for this is a district where tens of thousands of people have never been vaccinated. The National Guardsmen take their police duties as seriously as if this were war, lean, hatchet-faced young fellows working with the zest of a Boy Scout doing his good turn. The ladies of the local Red Cross are brisk, efficient, freshly barbered, some of them back in their war-time knickers. There are few nurses, for a flood does not make for accidents, is not to be classed with earthquakes, tornadoes, fires and the like, and there has been almost no serious sickness—twenty-five cases of typhoid in a camp population of 200,000. But in every camp there is a first-aid station, an isolation tent, a maternity tent, a venereal disease tent. The doctors tell you that 40 per cent of the Negroes have one form of syphilis or another. There are, taken as a matter of course in the South, separate camps for Negroes and whites and there is usually a local feeling, having in some parts the effect of law, that white nurses may not minister to Negro men.



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Navy fliers and their seaplanes form a novel rescue squad

AT Vicksburg there was the further complication of some three hundred Mexicans, who are looked down upon by both whites and Negroes. These are a discouraged lot of people who have come here in small numbers during the past five years. Promised good wages for picking cotton and their round-trip fare from Texas, they found at the end of the picking season that the return fare was not forthcoming; they were wanted in a district that had lost too much of its labor force through northern migration. After several hard years they were just getting a start as share-crop cotton-growers when the flood wiped them out. Not to complicate matters, the camp authorities at Vicksburg gave them a place by themselves in a casino and there, on May 5, they celebrated their Independence Day, making speeches to each other and dancing to a borrowed piano. They cook their own food and choose it too—onions, and other Mexican delicacies.

All three of the camps at Vicksburg, white, colored and Mexican, are placed in the National Park which marks the scene of the bitter fighting during the long siege of the city by the Union forces, a lovely rolling country of hills and trees. Clover and wild roses blossom around the marble monuments which nearly all the states, Union and Confederate, have erected; and from the bronze tablets marking innumerable regimental positions, the colonels and generals look out over their overwhelming whiskers at this new meeting of North and South. Vicksburg was starved out by Grant and Sherman, but northern money today plays a big part in feeding the southern refugees. Good food it is, too, bought in the local markets so that there may be as little disruption of the economic life as possible.

In the white camp nearby is a group of Holy Rollers, migrants from the North who settled some years ago in the Sunflower county of Mississippi. On Sundays their sermons and prayers, not to mention the peculiar gymnastics by which they glorify the Lord, are a source of wonder to refugees and guardsmen alike. They are in close touch with the Almighty and are able to interpret this flood, like an earlier one, as a direct visitation for the sins of men.

Once the camp is set up, the men are found work in strengthening the levees or at odd jobs in town, at two dollars and meals for a ten-hour day. The women work about the camp. Those who are idle sit contentedly enough in a shady spot. No fun is going on, none of the African

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A sand-boil in the levee with bags to poultice it

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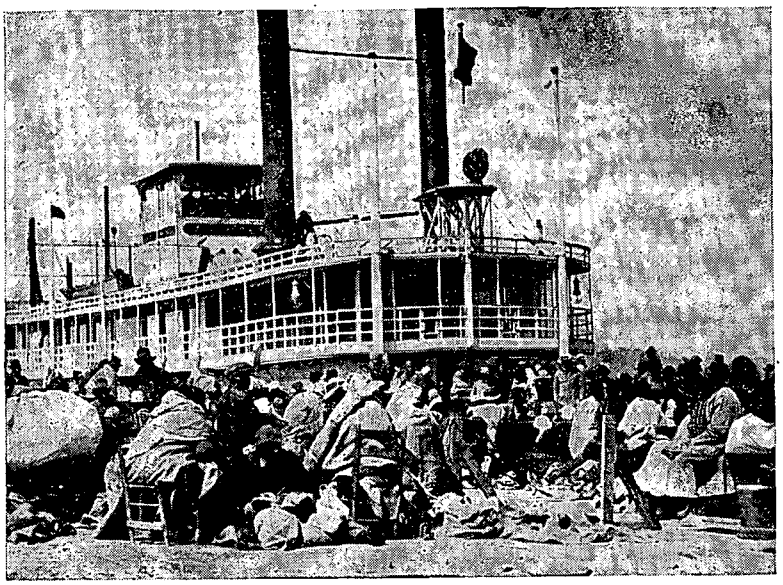

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The mother boat reaches a wharf with her load of refugees

jollification and singing, but rather everywhere a solemn and round-eyed gazing, partly due, no doubt, to the experiences of the flood and partly to being the center of attention for so many efficient and well-dressed white people. The Negro farmers are incredibly naïve. One woman went into hysterics as a guardsman helped her off the boat while another picked up her trunk. It appeared later that she had never before seen a soldier or any man in uniform and she was scared out of her wits by their kindly attentions.

After the people, come boatloads of animals. As the big ferry nears the shore, the mules' ears may be seen standing straight up and looking from a distance like a flock of blackbirds poised for flight. They follow the Negro cowboys willingly up the street and out into the country where pasturage has been provided, usually free. But not so the cattle. A hundred of them press forward, but no blows nor blandishments can get them over the gangplank. They stand at the gunwale, bellowing, milling, trampling their young. Finally a strapping fellow—these men are marvelously built, giants some of them, and beautiful riders—calls for "de ole white cow 'at come over on de las' load." De ole white cow is found and brought back protesting. She is put in the front rank of the herd, the man rides slowly up the steep pitch of street from the dock, calling "Coo-*ee*, coo-*ee*"; the white cow heeds her master's voice and starts after him; the whole herd follows the white cow into the promised land.

THE press boat goes on down river, below the crest, below any breaks, where men still live in the hope they may be spared, and work feverishly at putting flashboards on the levee-top. For two or perhaps three weeks they have been waiting for the crest. Water has been seeping into their fields from under the levee; the roads are wet for long stretches; when the wind blows, spray flies over the top of the levee as it does at the rail of a boat. They can see that the water is still three feet from the top and they have been warned that when the crest comes it will be four feet higher than it is today. So the flashboards are put on by gangs of laborers and convicts.

Stakes four feet long are sawed out of two-by-fours and driven into the top of the levee. One-inch boards are nailed to the outside of the stakes, sandbags are put on both sides, and loose dirt is thrown over all. The sandbags are not filled with sand but with top soil, containing as much grass and roots as possible. This tamps down hard and close and the result is a serviceable extra foot at the top to which another foot or even two feet may be added. There is a constant patrol to fend off rascality—"You see, stranger, if it breaks on my side of the river it won't break on the other side"—but more important still to watch for sand boils.

Sand boils are the typical breaks. The levees are wet all through and are under great pressure. Here and there the restless, searching water finds a loose place, a little area of quicksand, and a tiny stream comes out at the base of the levee. The cure is almost certain if it is found quickly enough. Sandbags are banked around the boil, two or three abreast, in a squarish formation, making a well perhaps six feet in diameter. As the water rises—it is only a trickle—the bags are carried up and at three or four feet from the ground a length of iron pipe is set between the bags to carry off the flow. Gradually it lessens, the water turns from muddy to clear, then it stops. Dirt has settled down into the underground break and corked it. Or, if this does not happen, the sandbags are built up to the level of the river and there, the escaping water having found its level, it must stop in conformity with a law known to every schoolboy. But the locality is doubly watched, for there is always likelihood that the plaguey thing will break out again nearby, after the distressing habit of boils.

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Three-quarters of the work-animals have been saved and are fed by the Red Cross

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Over 100,000 refugees have been vaccinated against smallpox and shot for typhoid

The press boat goes on down stream. Past river boats with the fluid names of water fowl—the Pelican, the Albatross, the Kingfisher. Past two-funelled, snub-nosed steamers, with stern paddle-wheels, each pushing a line of barges, going about their business as usual except that time tables have been thrown overboard. Past a rowboat with a kicker in its stern, manned by a man and woman in Salvation Army uniform. That must mean doughnuts; but they pay no attention to the whistles and calls of deserving correspondents. The men on the press boat are wondering if Hoover will get his engineers and relief workers in from the side-streams earlier tonight so that they may have some chance of making the big northeastern morning papers which, on daylight saving, are two hours ahead of this western standard time. Wondering if there will be strawberries for supper. Discussing the thing that has troubled these keen fellows more than anything else on the trip—the question of whether they are ever going to be able to trap somebody, somewhere, into saying something definite about the opposition of the plantation owners to having their field hands taken away.

IT is a fixed convention that newspaper reporters may not express opinion; to get over something in which they are interested they must pin it to someone—an interview, a report, anything that can be quoted. All down the river, and on an earlier trip which some of them had made, they had sensed something. It was common talk. Yet no native nor visiting official would touch it with a ten-foot pole. The story was that the disinclination of the Negroes to leave their homes was greatly stiffened by orders from their landlords, and that in some cases this had amounted to playing with human life. It was clear, the correspondents said, that the planters were worried about their labor. Cotton has been low for two or three years and they are hard hit. Many of them are heavily mortgaged. Last year their tenants finished in debt. During the winter they have been carried at the plantation store for food and clothes and perhaps some spending money. This spring they had their cotton seed.

The planters, of course, want back their experienced cotton-growers and, as these men sensed it, are willing to go pretty far to make sure of it. They charged them—but they couldn't prove it by quotations and they didn't write it—with having arranged to have the militia throw out employment agents, who certainly had hung about the camps in the first days and were supposed to be offering men work with the farmers in the hills. And the planters agreed heartily with the policy of the Red Cross, which has always been to evacuate families to their homes, once the camps are broken up, believing that they are better off there than anywhere else. The story never came out. There are at least two sides to it and perhaps three, the third being the Negro centers in Harlem and Detroit, Buffalo and Chicago which take a spurt in population after a disruptive event in the South, such as a flood, or a bad cotton year or a lynching.

Here is a human situation which the flood has thrown up. The hinterland of America. A peasant population. Plantations of thousands of acres, handed down in a family perhaps from Revolutionary times. They are worked by hundreds of laborers and share-croppers, who buy everything they use from the plantation store on credit against the next crop; who are often cheated, more often carried uncomplainingly over successive years of low prices and boll weevil; who take the word of the plantation owner as law. Owing him, it is hard if not impossible for them to leave the place. They are in a condition very like peonage, scarcely out of slavery. Yet they are completely unsuited to the life of the northern cities to which some of them go, even unsuited to other forms of agriculture. Here, under direction, they are expert cotton-growers and pickers. Some have prospered. You see Fords among them. The case for those best situated is summed up in the story of the planter, himself in debt, who cared for several hundred of his people without Red Cross aid. Asked why he did it he replied: "This plantation has been in my family one hundred and twenty-five years. These people have lived on it all their lives. Their parents were my father's slaves. They just naturally look to me when they are in trouble and I just naturally can't let them go to anybody else."

FOR the Red Cross, the flood began last fall. On September 9, just nine days before the A. R. C. had to tackle the Florida hurricane, the Illinois, Sangamon and Spoon rivers flooded fourteen counties in southern Illinois, a corn country of tenant farmers. The water ran down back of the levees and there it stayed, as either water or

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ice, for six months. The relief operation was not closed until March 28. And that very ice, melted by spring rains, formed a part of the first spring floods in Missouri.

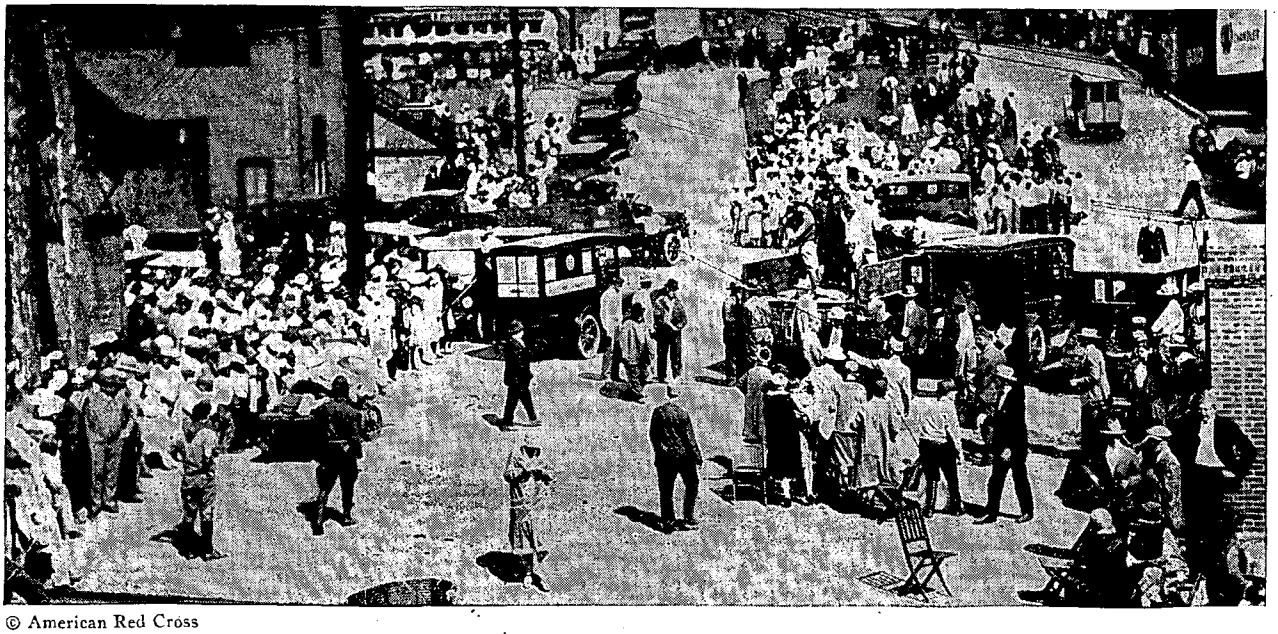
In March there were two breaks in Missouri, across the river from Columbus, Kentucky. These were dealt with by the Red Cross as local relief operations without the least expectation of what was to follow. Then toward the end of March the Weather Bureau called up the Red Cross one Saturday afternoon, getting on the wire T. R. Buchanan, who is in charge of disaster relief work for the whole territory east of the Mississippi and who had only recently returned from Miami. There was going to be a flood and a big one, the Weather Bureau said. Buchanan hurried for Angola and Macksville, Mississippi, where water was already driving people from their homes. From then on all the southern papers were supplied with the Weather Bureau's daily information and its estimate that there would be a crest of 53 feet, perhaps more, against the normal spring height of 45 to 48 feet.

On April 19 came the first big break. The Arkansas River flooded the whole St. Francis Basin of 4,200 square miles. On April 21 came the first break in the Mississippi, which would have flooded only a small area had it not been joined by the water from the Arkansas; the two spread all the way down the west side into Louisiana where they were finally checked by the strong levees of the Red River.

The sensational break on the east side, near Greenville, Mississippi, flooded the 2,000 square miles of the Yazoo Basin to a depth of from four to ten feet in two or three days. Greenville, the only sizable city to be hit during the entire course of the flood, went under water to the second stories of its houses; half of its 15,000 inhabitants were moved away in boats. At the present writing, while it can be reached only by boats and planes, it has a population of 16,000 residents and refugees, of whom more than half are in camps on the levees. Those who have stuck to their homes are fed from boats. The first ten thousand units of typhoid serum for Greenville were dropped from a plane and fished out of the water without the loss of a bottle. Because Greenville was a city with sizable towns nearby, and because the water came there in a quick rush, it formed a distinct relief problem. It is the only city of the lower Mississippi which is built on low ground. All of the others are on bluffs, the site of preceding Indian villages. New Orleans, originally slightly above water level because of its canals, has been relatively depressed as the levees have been built and the river raised, until now it, and in fact all lower Louisiana, is below river level. The tops of the levees are the highest land for many miles. If you want to get a view you climb the levee. In the whole state there is no spot more than 300 feet above sea level.

THE RED Cross is quick as scat and it has had long experience of disasters. It saw at once that here was something on the grand scale requiring a national appeal to be issued by President Coolidge. And out of its prompt call to him grew the unusual and far-flung organization which Mr. Hoover says could not possibly have been effected before the war and its lessons in organization. As president ex officio of the Red Cross, President Coolidge appointed a Mississippi Flood Committee to take entire charge and to employ the Red Cross as its active agent in handling the situation. The Committee consists of the Central Committee of the Red Cross actively represented by James L. Fieser, vice-chairman in charge of domestic operations, and Secretaries Hoover, Davis, Wilbur, Jardine and Mellon. Thus were brought into immediate and active duty the best organizing brain in the country, which lurks behind the smiling exterior of Mr. Hoover; the Army surgeons with their tents and other equipment; the Navy fliers and Signal Corps men; the Public Health Service surgeons; the Coast Guard boats and crews; the county agents employed jointly by the federal and state Departments of Agriculture, who have helped in relief operations through intimate knowledge of their territory and people and will be invaluable when planting time comes; and, of course, the entire personnel of the Red Cross, including Mr. Fieser and his experienced aides and, if they should be needed, over 100,000 nurses and great numbers of social workers from the family welfare societies which are its institutional members.

Thus far the problem has been (*Continued on page* 290)



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Vicksburg ambulances awaiting the sick and injured from Greenville

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EDITORIALS

IN mid-May, the Hudson River was strung with battleships, cruisers, destroyers and other war craft—one of the largest mobilizations in the history of the fleet. Thousands of men, millions in money, in line. Meanwhile, the Mississippi River, rising by increments measured in tenths of feet, was inundating areas as big as whole states, so that war correspondents like Will Irwin, writing from the flooded district, compared the plight of the refugees with that in the devastated regions of France.

These parallel phenomena ought to do more than scratch the surface of men's imaginations. They ought to engrave deep in public opinion some realization as to where we should apply our energy, our engineering, our resources, our constructive statesmanship, if we would conserve American life. The game of war on the Atlantic Coast against a mythical invader shows up feebly against the serious business in the Mississippi bottomlands where the task of the pioneers in conquering the wilderness stands unfinished. If we had put a tenth as much resourcefulness into meeting the lessons of the floods of 1912 and 1922 as we have into naval preparedness, the news from Cairo and points south this last month would have been different.

IN the emergency, some of the lessons learned in the Great War have been put to work. The smoothness with which the Red Cross has raised its preliminary funds, the swiftness with which its skeleton organization has taken on flesh and action are in point. So, also, the larger lessons of co-ordination, the creation of a Cabinet Committee which interlocked all the government services with Secretary Hoover as key, the non-political state reconstruction committees he called into being in which to vest state responsibility, the widely representative conferences in which civic and medical, as well as governmental, forces take part.

An equally broad base is needed in addressing the larger tasks of rehabilitation and flood control in the months ahead. In formulating a program, the Engineering News-Record in its current issue urges the appointment of an engineering board by the President, on which the Mississippi River Commission (committed to the all-levee plan) shall be represented but shall not dominate. Their plea is a plea for broadening out beyond the Army group of engineers, a plea that is sound so far as it goes. It should go further. Such a commission should include economists, foresters, and agricultural experts, as well as Army and civilian engineers. The technical engineering problem is part of a larger social problem, reaching back to the watersheds in thirty-one states.

WE should have to go back to the piping days of the Palmer raids and the Lusk committee for an understanding of the stark fear and hysteria which animate the die-hards in the recent moves of the Conservative government in England. The raid on the Soviet trading headquarters in London is the most spectacular manifestation of this. But the teeth of their program shows through in the Trade Union Bill before Parliament. Sidney Webb, the ranking student of British industrial history, traces in the official monthly journal of the Labour Movement, the slow emancipation of workers from coercive laws during the past hundred years. He seeks analogies for the provisions of the present measure—its constraint upon the rights of association, of striking, picketting and the rest. He concludes, "This is industrial conscription with a vengeance! The bill is not, as I thought, parallel only with the acts of 1799-1800. It is worse."

The dominant group in British politics is apparently out to smash the unions and to cripple the Labour Party. It is to this situation that Ramsay MacDonald returns, half convalescent from his very serious illness (a throat infection) in a Philadelphia hospital. That illness prevented his speaking before American audiences—giving his message of the evolutionary movement he leads, committed to political democracy and social action. His leadership is needed as never before at home, an affirmative espousal in the face of assault. The episode, big and bitter as it is, is one stage in the slow emergence of a new England—the England of the common man, just as a century ago the middle classes were forging to power. With dictatorship in Russia and Italy, it is tremendously significant to believers in self-government everywhere, that in England goes forward this constitutional movement, which is endeavoring to reconcile a civic structure of government, formed in an earlier epoch, with the rising tides of an industrial civilization; which is essaying an answer different at once from Communism and Canutism. It's difficulties are visualized when a vote is taken in Parliament. Such are the inequalities of the old geographical set-up, that the members who go out on division to be counted with the labor group represent very nearly twice as many voters in the electorate as a corresponding number of the government party who go out to the other lobby.

AND we have to go back to the days of the Palmer raids and Lusk committee to understand the situation confronting men and women of good will and common sense in two great American commonwealths. In 1921 hysteria was unleashed in these United States; as result, in 1927, California is confronted with the incarceration of a citizen on an issue which affronts the intelligence; Massa-

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chusetts faces the ghastly possibility of judicial murder.

The California Syndicalist law, relic of post-war red-baiting, has been declared constitutional by the United States Supreme Court, and Charlotte Anita Whitney, sentenced under it six years ago to from one to fourteen years in the penitentiary, must serve out her time unless she is pardoned by the governor. Miss Whitney announces that she will not ask for a pardon since "I have done nothing to be pardoned for."

Anita Whitney, club woman and social worker, was charged with taking part in the organization of a California branch of the Communist Labor Party, an ephemeral organization which "discussed" and "resolved" and then quietly died. It was charged that the Communist Labor Party was affiliated with the Moscow International. Miss Whitney denied at her trial that she had any knowledge of any unlawful purpose on the part of the organization or that the convention she attended violated either the spirit or the letter of any state or federal law.

The Syndicalist law provides fines and long terms of imprisonment for the use of violence or for "teaching, aiding or abetting" violence or for organizing or belonging to an organization which countenances force and violence in furthering a political cause or an industrial dispute.

Miss Whitney's case differed from that of William Burns, whose conviction under the Syndicalist law is affirmed by this Supreme Court decision. Burns assisted in building up the California organization of the Industrial Workers of the World which had at that time a definite program of violence and sabotage including "injuring machinery when employed to use it, putting emery dust in lubricating oil, scattering foul seeds in fields . . . scattering matches and using chemicals to start fires to destroy property of employers."

The validity of the law was unanimously upheld by the court but Justices Holmes and Brandeis regretted that the appeal was not so drawn that the court could rule on the question as to whether Miss Whitney's acts violated the state law. Justice Sanford, delivering the opinion of the Court, held that "the Syndicalist act is not class legislation"; nor "as applied in this case repugnant to the due process clause as a restraint of free speech, assembly and association."

To many of us it seems a disgraceful thing that in an age supposedly capable of detached consideration, tolerant debate and a sense of humor, any person should be branded as a felon for unconventional beliefs. The California act imposes penalties not only for doing, but for thinking or advocating. It smacks too much of the treatment of Christians under Nero, Irish Catholics under Cromwell or British Protestants under Bloody Mary. The ordeal that Miss Whitney has gone through, the possible ordeal before her, are cause for indignation and pity. But the real shame is in this hysterical law on the California statute books.

SACCO and Vanzetti have wrecked more in Massachusetts than dinner parties, friendships and business relationships. They have shattered the illusion of Massachusetts solidarity. What was a legal issue has become political, and four classes of opinion have emerged.

One. There is a group which believes Sacco and Vanzetti are parts of a tremendous international organization which aims to upset the world and the United States in particular, functioning along lines of the Klu Klux Klan. Some intelligent people, even, accept this theory. It is moonshine, of course. To be sure, there is an international organization of communists; but in this country it is so weak that for sheer influence it would rank about on a par with the Radcliffe College Alumnae Association. Vanzetti, in his statement to the governor, pointed out with perfect accuracy that he, as an anarchist, believing in little or no government, was as unsympathetic as possible with communists who believe in nothing but government; and any student of radical thought knows how true this is. But you cannot dispel the notion in the mind of witch-hunters.

Two. There is a group which believes the courts, right or wrong, must be supported at all costs. This is now the storm center of the situation, since with the ending of the judicial proceedings it became possible to attack Judge Webster Thayer directly. The attack was staggeringly effective; the affidavits of women like Mrs. Lois Rantoul, whose standing and straightness is beyond question, of men like Sibley, dean of Boston newspaper men, and George Crocker whose hair has grown gray in the public service of the commonwealth, command respect even in the enemy's camp. To the valiant upholders of courts, right or wrong, this sort of thing is peculiarly painful high treason. There is an uneasy suspicion that all is not right, but the escape-reaction is in the line of sanctifying the judicial record. Whitewashing the courts is not supporting them—but whitewashing is the easiest way.

Three. The largest group—which observation indicates comprises the overwhelming majority of ordinary people—believes only that something wrong has happened; that a square deal was not had; and that if Sacco and Vanzetti had been ex-Secretary Fall or Mr. Doheny or had had a million dollars each, there would have been no conviction. This is an unsophisticated reaction, but it is terribly sound. Actually, had the defense trial counsel been able, the two men simply could not have been convicted, as every lawyer knows who has studied the cases. But there is also a feeling that too many people who could have known nothing about the trial sided with Sacco and Vanzetti, not because they were innocent, but because they were radical; wherefore, this largest group hopes to God it will come out all right, but has a certain timidity about entering the discussion. This group wants a leader, and hopes Governor Fuller will turn out to be the man.

Fourth, there are, of course, the organized groups in the field headed by Bishop Lawrence, who are for a review of the whole matter by impartial appointees of the governor.

Thus the trial has left the judicial area and become a political issue. Vanzetti himself has stated his own case with a dignity and ability which commands respect. Sacco, whose mind is said to have given way, considers the whole business useless; he wants to die. From the point of view of the convinced anarchist, Vanzetti is probably making a mistake. If the anarchist cause is to be advanced, the quickest and most effective means of assisting it is for him and Sacco to die this summer—making themselves a pair of martyrs whose names will cause a hush for a decade wherever conservative justice is mentioned. Vanzetti, however, is more human than radical; what he wants is a square deal.

Governor Fuller must know that the execution of the two men, in the face of a tremendous body of opinion believing them innocent, will shatter (*Continued on page* 292)

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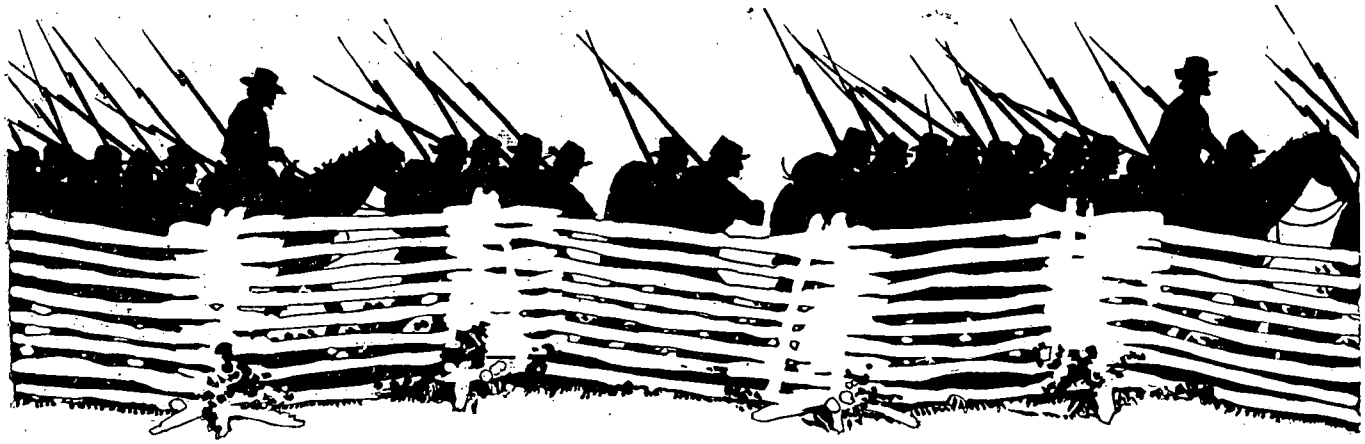

From the cover design of Marching On, by James Boyd. Charles Scribner's Sons

Letters & Life

In which books, plays and people are discussed

Edited by LEON WHIPPLE

Page Mr. Mars!

SPREAD EAGLE is propaganda fit for a king. No, I mean fit for the commons. Kings already know what it tells, or else are not interested. This sermon in melodrama at the Martin Beck theater is Jed Harris' latest slice of life. It is a tract against war, with a subsoil bitterness and informed cynicism that kept the invited guests of the first night—including the heads of the Rand School, the Socialist Party in New York, and the American Civil Liberties Union—in a state of alternate chuckles and outrage. Jed Harris deserves our profound thanks for his courage and his gusto. He is not only a producer of rare skill in theatrics, but our greatest *entrepreneur* of the drama as journalism. The stage is usually behind the times. But Spread Eagle is as fresh-minted as a Childs' griddle-cake. It's an X-ray of imagination shot through the headlines onto Mexico. The authors are characteristically two newspaper men, George S. Brooks and Walter B. Lister.

The authors say in effect: If you Americans don't watch out, you may be tricked into a war against Mexico through the Machiavellism of some captain of finance. Martin Henderson of Wall Street operates corporations all over the world, including the Spread Eagle mines in Mexico. He wants the United States to intervene to protect his interests so in Act I he hires a Mexican brigand to start a revolution and provides the sinews of war with some $600,000. In wanders Charles Parkman, son of a former president of the United States, looking for a job. Joe Cobb, the hard-boiled secretary to the great man, sees that if Parkman—the "White House baby"—goes to Mexico and gets hurt, the nation may be roused to the seething point. Henderson sees likewise. They exchange glances—and the audience gets its first thrill. Parkman goes on his fool's errand, and in Act II at the mines is stood up against the wall by Henderson's hand-picked revolutionist along with the wife of an engineer killed in a former raid. She has stayed because the climate kept tuberculosis from killing her. This execution scene is melodrama, but full of pathos notwithstanding.

The trick works. Uncle Sam goes marching South to war while the propaganda-machine begins to weave its sweet seductions to hysteria. Three quick scenes bring 1917-18 back to life with heart-sickening vividness. The manager of the theater reads an order for all the soldiers in the house to report for duty. It sounds so real that one wit pretends several National Guardsmen left their seats on the first night. Then we see the announcer telling bed-time stories over the "mike" in Station WPIX. In rushes a wild gentleman, pushes him aside, yells that Congress has declared war, and broadcasts a patriotic appeal so like what we listened to once that the audience cheers, unthinking, as it always does, unthinking. Next we see a news reel in a motion-picture show, from the animated cartoon of Uncle Sam marching across the map of the states through the flag-decked parades of troops on Fifth Avenue and the battleships tearing south on vengeance, to the climax of seeing Martin Henderson sign his dollar-a-year contract to help win the war he started. And the band stirs the blood to fever with a Sousa march.

If people ever learn anything about war, they certainly can learn here, if not how wars originate, at least how they can be promoted, and intelligence narcotized. Indeed, even this counterfeit presentment of the old devices so churns the blood with its vividness and kick that it almost ruins the play. After that, the last act feels rather limp and vacant.

The close is filmsy and hokum-made. Parkman turns

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up, not at all dead, which is a fine stroke of irony but rather obviously needed in the machinery for a curtain. There is a partly true picture of a general—a stuffed-shirt in a brass-hat eating an apple and being sociable to the great financier. He is too subservient, for generals never know they don't make wars. The hard-boiled secretary whose diatribes with a former newspaper buddy of 1918 against the last war produce the fine pungent lines of Act I, sinks under the old hypnosis of the marching bands and turns up in the uniform of a new kind of tank corps. He enlists in the war he mostly hatched himself (that's a good stroke too) and he tells the captain of finance where he gets off.

CLEARLY Spread Eagle is full of good theater, but it is also full of dynamite. It's melodrama—but what's war? If people come to see a "good show" and get an inoculation of anti-war vaccine, it's a good job. The main fable is essentially hard to believe and its joints creak, but the essence of the play is true and it has overtones that must reverberate in the heart—and memories—of the American people. Here is the hard, brilliant wisdom of disillusion, with no cure to offer, but deadly certain of the disease. Do you think you can risk having it again so soon? The play points out two things most shrewdly. It shows how economic imperialism gets us into trouble making the world safe for "our nationals and our property" rather than for democracy. And the thrill and magic of that second act prove how propaganda drives us mad. Jed Harris has done the brave deed of inviting Philip sober to look at Philip drunk. Better than that, Philip is given the extremely unpleasant job of looking at his next drunk.

This is the best war play I ever saw in one sense: it is propaganda against the next war, not a post-mortem on the last. It deals with the one about which we may yet do something, not the one about which all we can do is pay. This is what may happen tomorrow. So Spread Eagle provides the needed capstone for the cycle of plays in our Repertory for Peace. That cycle should be printed and put on a little shelf in every library in the land. And whenever the tides of greed and hate run high among us, we should have a memorial week of these plays. There are enough now for six nights in this noble heritage war bequeathed our drama during our ten years of repentance. I should play them in this order:

The Insect World, by Kapek
Heartbreak House, by Bernard Shaw
Inheritors, by Susan Glaspell
Aria da Capo, by Edna St. Vincent Millay as a prelude to
What Price Glory, by Maxwell Anderson and Laurence Stallings
The Enemy, by Channing Pollock
Spread Eagle, by George Brooks and Walter Lister

Here is a new arsenal for believers in preparedness.

LEON WHIPPLE

"This Believing World"

OUR May Graphic credited This Believing World, by Lewis Browne, to the wrong publisher. The Macmillan Company are rightly proud of their midwifery in bringing it out. It was listed correctly enough among the Miracle Books which have spread non-fiction rich in educational values among wide groups of readers.

Good Mornings—Dear Teachers

MY GARDEN OF MEMORY, *an Autobiography, by Kate Douglas Wiggin. Houghton-Mifflin. 465 pp. Price $5 postpaid of The Survey.*
KATE DOUGLAS WIGGIN, *As Her Sister Knew Her, by Nora Archibald Smith. 382 pp. Price $4 postpaid of The Survey.*

LAST month Kindergartners from all over the country celebrated in New York Patty S. Hill's fortieth anniversary as a teacher. In 1905-6 Miss Hill came from Louisville to Teachers' College, New York—leader of the younger teachers who were striving to adapt the kindergarten to the advances in psychology and child study, to keep to the spirit of Froebel's teaching while rebelling against the letter. That the kindergarten plays such a living part in American education today is due to its pioneers and, in turn, to such insurgents as Miss Hill.

For a generation that is watching the struggle for existence of the free experimental schools, it is difficult to realize—and encouraging to remember—that the kindergarten went through a similar period before breaking into the public school. And few who cherish the stories of Kate Douglas Wiggin, either as chapters in their own juvenile reading, or as treasure trove for their childen now, know of her part in that pioneering, as the teacher on Tar Flat in San Francisco—the first free kindergarten west of the Rockies.

The story of those early teaching days is to be found in her autobiography, and in a companion volume by her sister—the "glorious days" when (as she put it) "the kindergarten theory of education was on trial for its life"; or as Susan E. Blow, another of the pioneers wrote, "when we never knew whether the kindergarten would last over night and never doubted it would last forever." But before dipping into these volumes, there is the intimate reminiscence of their days of training in Los Angeles told to a gathering of kindergartners by Mary S. Gibson. As educational commissioner of the State Housing and Immigration Commission, Mrs. Gibson is herself credited with another, and later, innovation—the California program of adult education. The quotation is from stenographer's notes hitherto unpublished:

> Kate was, as she herself says, a natural born "participator". . . . Nothing ever occurred in her immediate vicinity in which she did not long to take a hand—and she usually did take a hand. She not only carried her courses here and earned $10 a month as director of music in the school, but she participated in our simple social life and managed to build herself into our little community. On Sunday nights she sat at the feet of her fairy godmother . . . who seemed very aged to me, although she was just 57—Mrs. Severance sitting under her own shaded kerosene lamp, her hair demurely parted under a lace headdress, reading poems or extracts from the letters of her many distinguished correspondents; Kate at the piano surrounded by the young people, and the quiet circle of friends. At 9:30 we disbanded; then, mated as we chose, we took the long, dusty road to our homes—and I was so glad that my home lay at the end of twenty blocks, for walking on air is divine. And speaking of love—there was no end of falling in love with Kate: with her beauty, her music, and her newness, she was more dangerous than a trained nurse and set up the temperature of the beaux of the village till nothing but matrimony would cure them. This stimulated marriage as it reacted exactly as sorrow does on widowers; other girls caught them on the rebound—and were happy ever after.
>
> In those days when we furnished all our own entertainment, nothing better was ever produced than four nights of "Mrs. Jarley's Wax Works," in Turnverein Hall, with Kate as the Mrs. Jarley of Dickens and finally as an adorable, saucy Miss Jarley. This last so captivated Captain Jack

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Crawford, who was in the audience, that he wrote her a courteous letter inviting her to accept an engagement in his Wild West Show, if she would appear as an Indian princess.

Kate Smith, with her wit and her wisdom, her perpetual industry and activity, and her genius for cooperation, was able to so unfold her mind in this training course and child circle, in her intercourse with the Severance household and all that it commanded, that she was prepared for the career that lay so close to her; for shortly after the end of her year, when she had opened her own kindergarten in Santa Barbara, Professor Felix Adler chose her to open that celebrated school on Tar Flat in San Francisco, the first free kindergarten west of the Rockies—because, as she writes, she was "the only kindergarten teacher west of the Rockies." Here, by her teaching and her writing, she touched the imagination of the public.

"I take some credit to myself," Mrs. Wiggin herself wrote, "that when settlements and neighborhood guilds were as yet almost unknown, I had an instinct that they furnished the right way to work. 'This school,' I thought, 'must not be an exotic, a parasite, an alien growth, a flower of beauty transplanted from a conservatory and shown under glass; it must have its roots deep in the neighborhood life, and there my roots must be also. . . . I must find, then, the desired fifty children . . . and I must somehow keep in close relation with the homes from which they come.' "

But her work was not confined to one kindergarten: In 1880, Mrs. Wiggin opened the California Kindergarten Training School, writing and delivering lectures, writing many educational articles, annual reports and appeals, a volume of children's songs and games. With translations into thirteen languages, it is natural that her stories should be more widely known than the experience from which they grew.

Those children of Tar Flat, she wrote, "set my life-work to a tune which has never ceased ringing in my ears." And it was only when her cherished cause was in need that she turned to the writing of stories. Both The Story of Patsy and The Birds' Christmas Carol were published for the benefit of the kindergarten. This was the beginning of the double thread that was woven strongly through her life to the end.

Miss Smith writes:—"My sister was, it need hardly be said, one of those teachers 'by the grace of God' that Froebel describes. . . . Her students carried the torch she lighted throughout California and its neighboring states."

In spite of delicate health and arduous work as a writer and the dramatizer of several books, Mrs. Wiggin's interest in children continued. She was vice-president of the New York Kindergarten Association, was active in the Three Arts Club and in work among crippled children and in babies' hospitals.

In these days of inward peering it is refreshing to find such an outward-looking person—though the result is a record of the events of a lifetime rather than an intimate glimpse of the writer's personality. (What sort of autobiographies, one wonders, will a generation of amateur psychoanalysts produce?) Kate Douglas Wiggin was too interested in life's happenings to draw a picture of herself. For this reason, her autobiography and Miss Smith's Kate Douglas Wiggin As Her Sister Knew Her should be read together. They are a charming chronicle of a life "overbusy and over-full" of work and friendship and association with unusual people here and abroad—of crowding interests and too little strength, and through it all, of joyousness in the mere living of it; with its underlying purpose as she herself phrased it:—"What she had she gave gladly—hoping it might somehow please, or help, those who had less."

M. P. S. K.

Viking in Three Worlds

AN AMERICAN SAGA, *by Carl Christian Jensen. Little, Brown. 219 pp. Price $2.50 postpaid of The Survey.*

CARL CHRISTIAN JENSEN writes a new epic. The vigor of the Norseman is his heritage; the same passion for life drove him as it did those ancient mariners. It led him from the harbor of his youth, beyond an obscure Danish port, set between bog and dunes, to follow the call of the sea. It lures him still; it stirs his blood; it salts his book. So he becomes a Viking, to seek adventure in three worlds: "the world of things, of feeling, of thought." An American Saga tells the tale of a modern Leif Ericson who traded old worlds for new.

His first childhood was lived in Denmark; his second growth began in America. From the start life meant struggle against circumstance. Poverty sharpened his senses and need taught him values. Hunger stripped the world to the bone. He spent his boyhood in all sorts of child-labor, at spinning rope, stripping tobacco, stuffing seaweed into mattress covers, and at other jobs. There were those rare nights at sea when he helped with the catch and the nets. He tells of the strange sailor folk who drifted in to the Inn, where he worked as handy-boy. Raw scenes these, brutal and instinct with power. But his thoughts were on the sea, the tides drew him like the deep race current in his nature. At twelve the Ugly Duckling took flight,—as a stowaway and again at sixteen he shipped as stevedore. Two years after that a lad left the old country, for the last time, outward bound . . . Carl Jensen discovers America—and himself.

Here begins the second part of this drama. It is the record of the "full, fast and friendless life" of a strong young immigrant who slaved for food, shelter and an education. Courage, energy and faith served as stimulus while he worked as laborer, longshoreman and mechanic. He shows us the slow and intimate process of his social growth, the fusion between self and society. Night school and Cooper Union became mediums to make thought articulate.

There follows that story within a story, of love in an attic—Attic indeed in simple beauty—that gives us the essence in words, of their quest into the future. "The Passion Play of the Spirit" leads them on—Carl and Margaret Jensen—through tracts of intellectual and religious exploring. Mates, they test each new phase, secure on a basis of mutual impulses.

The university degree and a fellowship won, he plunges into social work, studies the concepts of analysis and behaviorism, delves into clinics, goes South to write of convict camps. He has done these things; he has brought words to life. He has colored them with the variety of his experience and "debunked" them by the acid test of his honesty. Beneath his effort to understand human values we get the elements of the man who lays bare the viscera of his abstract moods and concrete thought. As he peels off the layers without, we sense the secret core within, of Carl Jensen, humanist. He seeks the answer to the old riddle of that larger life and its deeper significance. He finds it in himself, through service. . . . A quiet garden overlooks our harbour. Carl Jensen looks out to sea and sees his inner vision.

HALLE SCHAFFNER

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A PUBLIC SCHOOL THAT DARES

(*Continued from page 253*)

quest for understanding of the part the rising generation must play in this new world. This central strain which runs through all the class discussions does not mean a dilettante dabbling in subjects which neither pupils nor teachers are equipped to discuss profitably; on the contrary, it is more thorough than most public discussions in that it takes nothing for granted but continually digs underneath immediate phases of the problem for yet deeper problems that require further study. The aim is not to come to conclusions but to discover worth-while avenues of inquiry.

It is important at this point to remark upon a difference between this development in Germany and most similar movements in our own country. There is less concern, seemingly, with the practical affairs of life—the job, the career—in these educational ideas of the Hamburg group than would at once be evident in a similar group in an American seaport city. The notion that the desire of the individual student to be personally successful must be integrated in a sense of social satisfaction seems to be absent from their minds. Here, for example, I have before me a volume written by them for a German Teachers' Association conference, in 1925; and among the topics discussed not one deals with vocational preparation. Now, the answer is not that these people are visionaries but that the educational concern has in the past been too much (as it still is here) with narrow specialization. The effective preparation for a vocation is taken for granted in the German educational system; apprenticeship schools, technical colleges and universities take care of it. It is taken for granted, likewise, that the highest social good demands that each individual make the most of his natural gifts. Contrary to Germany's reputation, the perverted social philosophy of the "superman" often attributed to its industrialists and business magnates, is not to be found anywhere among them today. Her educators can count on universal sympathy in endeavoring to give every pupil a responsible, intelligent attitude toward life and to the part, more particularly, which he will be called upon to play in state and society. Where American educators have to fight all along the line for a democratic participation of all groups and all individuals in the creative functions of social life, the German educator is concerned more with the "how"—with the means of bringing work and dream, job and recreation, week-day and holiday, intake and output into some sort of balanced relationship.

Thus, history is pursued backward, so to speak; the questions raised determine what periods, what lives, what movements are to the point; and with that start the interest usually carries the inquiry further into the past for a more comprehensive knowledge of the facts. This is something different from, but by no means less thorough than, the usual method of beginning with the legendary heroes of antiquity and working through, century by century, to the day before yesterday. The decisive question which determines the choice of any material is, how relevant is it?

Out of this preoccupation with realities and relationships, there has developed another innovation which, considering the tradition of German public schools, is perhaps the most

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startling of all. From the fifth grade on, travel forms a recognized mode of teaching. In the lower grades, an occasional day's outing is spent in those places in the immediate neighborhood where the children can find examples of the specific things in which they are interested; and in a surprising number of cases these are not merely natural phenomena, such as the heather in bloom, but cultural ones: a village that contains many thatched farmsteads of old, a little town where the remnants of a medieval fortress may be seen, a fishing port where something may be learned of the seaman's life. How people live and work is apt to be the main interest of these younger pupils. They themselves are busy at so many crafts that they have a journeyman's sense of fellowship for those who work with their hands.

Gradually, the radius of interest widens, both in subjects and geographically. Now the week-end trip expands to a week's leisurely walk along the Rhine or in the Bavarian Alps. The scenes of decisive events or lives are visited: the Wartburg, Weimar. The history of the race is reconstructed as differences in dialect and manners, in costumes and architecture are noted together with the more fundamental differences in the topographically determined occupations and, back of them, the checkered history of the various regions as illustrated in their cities and museums.

And for the highest grades the week expands into a journey of two or three weeks, comparable with the famous journeys of literature, Goethe's and Heine's. The cultural inquiry extends to Vienna, the old imperial capital and capital also of modern arts and sciences. Italy has been visited twice and England three times. This year, a class will probably visit France. One class has visited Holland for the express purpose of studying its new architecture—direct descendant of the old German gabled city house—and its model colonies for wage-earners. With the city's cosmopolitan connections and with Spartan simplicity, expenses are kept down to an unbelievable minimum (a trip to England, lasting three or four weeks, for less than $40, a similar trip to Italy for $50). A few parents, by additional contributions, help to make up a pool so that none need stay at home for lack of funds. In England, the Board of Education has given official recognition to these visits; but there is little formality, and the hospitality of private homes and of a camp near London explains the low costs. These trips are not made in vacation time; they are undertaken during the school year, prepared for months in advance and educationally exploited for months after, usually the center of the year's work.

In its own city, the Lichtwarkschule has at times had to combat not only ordinary indifference but also an acute antagonism on the part of a few but influential schoolmen whose academic viewpoint has remained unaffected by the tumultuous events of recent times. The rank and file of public-school teachers follow the development of the school with enthusiastic sympathy.

There is much more to be said about this school for which there is not space here—its educational use of the romantic sentiment of youth; its combination of physical training with other cultural interests; its effective utilization of the manual arts in the total scheme; its modern way of teaching musical appreciation—in short, the completeness of an integration which manages to do justice also to religious teaching (to the satisfaction of many Jewish and Catholic as well as the Protestant parents) in a living unity of educational advance.

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BEHIND THE LEVEES

(*Continued from page* 282)

one of mass rather than family relief. It may never become a family problem in a country of scattered farmers who may go back to their homes, which are usually standing, and begin life again on the credit system which has buoyed them up, or dragged them down, as you prefer to view it. A few cooking utensils, perhaps a bit of furniture (they saved much of their bedding), a patch in the roof, some chloride of lime in the well or the cistern, cotton seed on credit, food until the crop is in—and there you are in this simple, warm country, so far as the tenant farmers are concerned.

The small farmers who own their places are not to be disposed of so easily, but it is expected that the credits arranged by the State Reconstruction Commissions will be particularly sensitive to the needs of this group. Ex-governor John M. Parker, chairman of the Louisiana Commission, believes that the day of the big farm is rapidly passing in the South and points to the record in parish after parish where the number of Negro farm-owners equals and sometimes exceeds the number of whites. It is bound up in an economic renaissance in Louisiana—the substitution of pecans, winter vegetables and fruits for King Cotton. They have a town nicknamed Tomatoville. They are very proud of their strawberries which reach the New York market just after the Florida berries.

The Cabinet Committee, as it is commonly called, has made two interesting additions to its structure. It has called into conference—and a conference fruitful of results, for the first time in these United States, representatives of the Army and Public Health Service surgeons, the Red Cross, the American Medical Association and the state medical societies. That, when Mr. Hoover's biography is written, may well be put down in capital letters. Further, in each of the hard-hit states, Arkansas, Mississippi, and Louisiana, Mr. Hoover stimulated the appointment of rehabilitation commissions, which will gather together all the helpful strands in the state, beginning in each case with a meeting of bankers to arrange for credit on easy terms for both farmers and business men. This prompt action prevented a second disaster in the form of a threatened financial panic. Banks in the flooded district were in bad shape. Some had their vaults under water, all had frozen credits in loans to planters and business men in their neighborhoods. The commissions are to carry on when the Red Cross leaves.

"I believe in state rights," Mr. Hoover said to me. "But state rights carry with them state responsibilities. We will rescue and feed and give medical care and clothes to every person in need for four or six weeks or whatever time is necessary. We will move them back to their homes. We may be able to give them cotton seed for the crop which still can be planted and harvested this year. But the longer work of rehabilitation must be met by the states themselves."

The silt left by the flood will likely give a bumper crop. But the seed must be "muddied in" at just the right time, for if it is left until the land is dry the surface will bake in the sun and the seed be stifled beneath it. The waters will be watched closely and the farmers sent back home in time. Not the least interesting thing about a flood moving thirty-five miles a day over a course of six hundred miles is that before it reaches the Gulf the first refugees upstream will be back in their homes.

THERE remains the question raised by the name of the good ship Control. As everyone knows, except for the streams which rim the Gulf, the Mississippi drains all of the country between the Appalachians and the Rockies up to where the rivers turn north into the St. Lawrence and the Great Lakes. This year there were long, heavy rains at the same time in thirty-one states. There was unusually late snow, not only on the eastern slope of the Rockies but far out into the plains, and on this fell warm spring rains. There were the frozen waters behind the levees in southern Illinois. And there was the fact that more and more drainage canals have been put into all these middle parts of the country so that

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heavy rains run off into the rivers faster than before; every middle-western farmer who tiles his marsh-lot is a factor. The result was that the spring high waters of the Mississippi and of practically all of its great tributaries, the Missouri, the Ohio, the Arkansas, the Red, the Yazoo and innumerable smaller streams came down together instead of in the usual separate outbursts.

Now the levees have been built—the standard government levees—to a height three feet above the flood level of 1912. This year's flood came through at four to four and one-half feet above 1912. The result was inevitable, particularly in a river which is not at all the gently winding stream it appears to be from the deck of a boat or on an ordinary map. Seen on the large-scale maps of the Army engineers, it makes innumerable sharp twists, ox-bows, horseshoes, hairpin turns, looking for all the world like the portrait of the large intestine in the school physiologies. Where a great volume of water is thrown at the bank at a sharp turn its impact is almost at right angles and the levee is under terrific strain.

THE first levees were built by planters, later ones by towns and states. Eventually came federal aid, piecemeal. In 1922 it assumed the leading part and appropriated sixty million dollars to be expended at the rate of ten millions a year. For each dollar appropriated by the local levee board the government agreed to spend two dollars in building government standard levees on a right of way furnished by the boards. At completion, the plan contemplates a safe levee. The boards are appointed by the governors with the state engineers as technical advisers. It is claimed that a government standard levee has never given way; that there would have been no crevasses even this year if all of this construction had been completed, for, while the crest was about a foot and a half over the top of the levee, the flashboards could have taken care of that; and constant patrolling can catch the sand-boils while they are young and easily conquered.

All the way down the river people were talking and newspapers were printing editorials on the subject. The Natchez Democrat voiced what seemed to be the general opinion of the southern people for something more than the all-levee system; it has been tried and it has not worked; there are other plans, and they must be considered. Down in the New Orleans district there is an insistent demand for spillways which will have to be reckoned with. The Safe River Committee of One Hundred, for example, has put out a plan and a map by a civil engineer of New Orleans, J. P. Kemper, which would increase the natural flow of the Tensas and Atchafalaya Rivers as spillways, like those on a dam. That, of course, would relieve New Orleans, which gets the full volume of the Mississippi and all its tributaries minus only such water as has flooded off through some of the breaks to find another course to the Gulf.

New Orleans is said to be completely sold on spillways. It is the only big city which is faced with such great and such frequent hazards. It has had the courage of its convictions this year when it cut through the levee below the city at Poydras and at a cost of fifteen million dollars undertook to make good property losses. This so reduced the volume of water that when the crest reached the city it was expected there would be room for it to pass without overtopping the levees. There are, also, those who look upstream and advocate reforestation, and reserves as necessary to any comprehensive plan.

The Army engineers, as I have met them on this trip, are all-levee men. They see, as does everyone who has looked at it, that the levees must be the backbone of any plan; without levees the southern states would have to abandon all those rich bottom lands of the Delta which lie below the level of even ordinary water. When I asked General Jadwin, chief of the Army Engineering Corps, what he thought of reforestation, his answer was: "The greatest flood of which we have any record was in 1844 when scarcely a foot of timber had been cut." There are advocates also of reservoirs, which might help in the control of floods while furnishing power and a higher navigation level during the dry season. The argument made against them is that to have an appreciable effect on floods the reservoirs would have to be enormous lakes, perhaps as big as the present flooded area—say the size of Massachusetts.

The War Department has appointed a commission to study

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the subject and report in time for President Coolidge to make recommendations in his December message to Congress. The Southerners want a congressional committee, which would be political as against the Army's technical committee and would give the South a chance to have its say about floods—something to which it may well be entitled, for after all, the southern floods come from the North, Yankee water. Both committees would begin their studies with pretty fixed ideas of what is needed. The Army men might be expected to meet southern sentiment with at least a gesture toward spillways in a report which would rightly stress the necessity of a complete system of higher government standard levees for the whole Mississippi and for long distances up the tributaries. But the South will not be satisfied, nor will the contributors to the Red Cross relief fund in every state, unless the lessons of the flood be turned to preventive ends. Every factor must be considered, every proposal studied, and the outcome must be some action which promises that the people of the Delta shall be able to keep more than their heads above water.

It may well be that success will hinge on the constructive mind and the engineering training of Mr. Hoover. He has seen the flood and its results day after day. He has taken his relief job as seriously and with as blithe a disregard for steaming heat and discomfort as a Red Cross nurse.

EDITORIALS

(*Continued from page 284*)

the prestige of the courts. He could say to the upholders of the judicial system that here the best defense of that system would be an impartial examination of it. He has evidence before him justifying such a stand. He can also require the die-hards to lay down something more substantial than moonshine by including in the scope of inquiry the question whether improper methods have been brought into play to secure acquittal or pardon for the two men.

AT last! The economics of medical practice will have their day in court. What we pay? What it costs us not to pay? What we go without in spite of paying? Who pays? What those who pay nothing get from the medical sciences? What the doctor gets? What it costs to train and equip the doctor? How to get more at less cost? These and more are the questions clamoring for answer. As result of a conference of some sixty physicians, economists and sanitarians in Washington, a committee has been organized to study them.

Dr. Ray Lyman Wilbur, president of Stanford University and a recent president of the American Medical Association, presided at the first session of the conference where the extent, adequacy and cost of medical services in the United States were broadly presented by Louis I. Dublin, Leo Wolman, C. C. Pierce (U. S. P. H. Service), Haven Emerson, M.D., and John A. Kingsbury. The second session, at which plans for the systematic and continuing study of the economic factors were developed, met with Dr. Lewellys Barker of Baltimore in the chair.

The outcome is a committee of men and women widely representative of medicine, economics, public health, business and labor, which intends with adequate finances to carry through a five-year study of the facts. The temporary address of the committee is 1724 Eye Street, Washington, D. C.

Shall we really learn what the three to five per cent of our national income of seventy billion dollars goes for, which we spend for medical care, and why? Do the doctors who give most care and best for the family receive interest on the endowment of their education? Can those who have most sickness ever bear alone their financial, in addition to their physical handicaps? Here's a welcome to those who honestly attack these questions!

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(*Continued from page* 270)

so far as those common and fundamental elements are discovered, recognized, and given a dominating place in the mind of each individual. If that be done, then the field of liberal learning is defined and accepted as having an area and a nature of its own, common to all the separate fields, but limited to no one of them. And in that situation, liberal teaching demands that in dealing with the common and fundamental interests we shall make the same desperate attempt at clarity and thoroughness which characterizes all our special pursuits. It is the teaching vice of the specialist that he demands precision and coherence in his own little field, but is quite content to leave the greater matters to vagueness and inattention.

If then the student says Give us freedom and we will study, my answer would be, You do not seem to know in what freedom consists. Freedom is not merely the absence of external restraint. Freedom is rather the life of mutual agreement and understanding. There is no human freedom except in the life of a community. And a community is a group of people who know each other well enough to accept common obligations, common responsibilities, common regard in relation to one another. In order that each of them may be safe in going his own way they must make sure that their ways are not in conflict. And that assurance cannot be gained by simply ignoring each other. It can be won only by such deep and patient and generous concern over men and their relations to each other that the collection of individuals is by mutual understanding transformed into a community. And the principle thus stated applies with equal force in the life of a college. One of the radical defects of our present teaching situation is that we have lost the sense of the community of learning and with it has gone all the dominating power of a social ideal from which personal initiative might derive its force. It is idle to attempt to replace this by the attraction of individual zeals and cravings. Unless there is something of common interest to us all, something which we should all study, then the college as a single thing, as a community, disappears. To that sad state we have, I think, fallen in these latter days. We have "requirements" it is true but there seems to be no social compulsion in them. Can we find other requirements which will serve the purpose? We must have a required curriculum. But what shall it be?

A second suggestion as against the required course of study is that each person should take his professional interest, his job, as the centre and starting point of his liberalizing study. I will not attempt to state this point of view with any adequacy. As I write, I understand that in the number of the Survey in which this paper is to appear, the suggestion will be discussed from both the high school and the college point of view. May I say simply that the program does not seem to me to meet the demands of our social situation nor, therefore, of our liberal teaching? In the school our students should learn to know the things essential to all professions and to approach them in the same way whatever their different occupations may be. For example, I can find no adequate reason for defining in different terms the liberal education of women and of men. As persons attempting to understand the modern world there is no significant difference between the sexes. It seems to me that for the same reasons they should study the same things and in the same ways. And this principle is true of bricklayers and of preachers, of baseball players and of fishermen. The suggestion that each of these should try to understand the world by following out the implications of his trade has in it something of truth. But a deeper truth is that we need to understand the work and the play of other men. In an objective view of the world each one of us sees himself as a relatively insignificant factor in a wider scheme of men and things. And no teaching can be liberal which does not take that objective view. Taking human nature

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and human occupations in the large we can say that the freedom of the spirit depends upon escape from our work. Our occupations are not for the most part voluntary choices; they are necessary limitations. And while it is valuable to trace those necessities and to understand the limitations, we can do so, I think, only as each man's thought beginning in wider reaches of interest and insight discovers himself as one among his fellows, all of whom are alike intelligible in terms which, with the same meanings apply to them all. To put the statement in a single phrase let me say that the professionalizing of liberal education seems to me in effect a virtual abandoning of it. To adopt that program would be to destroy the college community as such. And in the social group which the college serves, the same idea would in my opinion inevitably break down the common meanings, the liberal understanding which, more than anything else, our civilization needs. We can have liberal education only on the supposition that every man has, that all men have in common, certain interests which are far more important to each of us than is his job or anything connected with it. The required curriculum is, or should be, an attempt to focus study upon those interests. As such it seems to me to be at the very focus and centre of all discussions of liberal teaching.

In conclusion may I say that the Experimental College is on the material side, a very modest undertaking. We shall have no separate provision for laboratories, class-rooms, or even libraries, except as there will be small collections of books in the dormitory common-rooms. There will be little, if any, administration or administrative paraphernalia. The teachers will be members of the University departments to which they belong. We shall have no separate funds except a small account to cover clerical expenses, faculty offices, examinations, and administration. All that is being done in the making of the college is to set aside a number of students and a number of teachers in about the numerical ratio which holds in general in the College of Letters and Science. Those students and teachers will be the College. In every respect the arrangements are as simple and unpretentious as they can be made.

And the purpose of the College is, I think, equally simple and direct in spite of its great difficulty. We are to try to see if methods can be found by which young Americans can be started and kept going in the ways of liberal understanding. In all the world no task is today more important than that. To attempt it is the work of any college. And just now we are not doing it very well. At Wisconsin, as in many other colleges throughout the country, we shall make a determined and patient effort at the achieving of better results. Whether or not we succeed, at least we begin with the assurance of a free and favorable opportunity of undertaking a great venture.

ANTIOCH AND THE GOING WORLD

(*Continued from page* 260)

research work for his doctor's degree in psychology and Ohio State has given him a part-time instructorship after only one quarter at the university."

Of course, photography and landscape architecture are not typical of that large scale, mass-production industry, with its regimentation of men and its endlessly monotonous repetitive processes, with which we commonly associate the "labor problem." The impression I came away with, however, is that the reaction of Norman, and Brewster and Jones to their practical contact with the going life of the community is typical of the reactions of other Antioch students to their experiences in industries where creative initiative encounters more and greater obstacles. Like most of my contemporaries in social and educational work, I belong to a reforming generation, to a generation of "causes"; we wanted to "reconstruct the social order" after some dream design of our own. And to a certain extent we did—in matters of health, individual and public; in accident prevention and compensation insurance; in housing, municipal budgeting, standards of living. But we did not prevent the War nor did we secure a peace in consonance with our messianic ideals. And that has made all the difference with the

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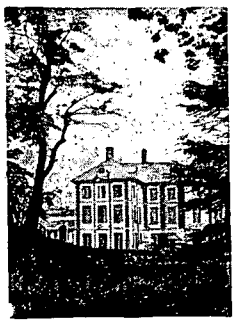

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younger generation. These students at Antioch were not out for reform, they were not taking up with creeds or slogans. One member of the faculty, fearing that their analytical processes were being overstimulated, suggested that they ought to be encouraged in habits of synthesis by induced emotional commitment to some great idea, some great inclusive purpose. "Big ideas are all right," said one of the students; "but we don't want them handed to us by the faculty. We want the ideas we commit ourselves to to be our own, hammered out of our own experience." They were for understanding the forces that are actually operative in the world of contemporary realities, for adjusting themselves to them, and possibly, if they could gain enough wisdom, controlling them.

There was the young man who had begun his career at Antioch by working in a crude specimen of mass-production industry. He worked thirteen hours a day, seven days a week. His job was a common laborer's job of unloading steel rods and sheets from cars on the siding and delivering them to the shop. There was a rule that workers must not wash during work hours. The dirt and rust inflamed his arms. He broke the rule. He was fired. He brought no indictment against industry. He had no neat metaphysical formula to prove that such conditions were the inevitable results of the "system." He focussed his mind on the particular situation and considered how in the light of his experience and his college training he would run that job if he were in charge of the shop. Another student had worked in a great automobile factory with a reputation for efficiency. Work was slack while he was there. Laborers soldiered on the job—made work. When the foreman was not in sight, they would sit on their wheel barrows on the unloading platform. Why should they hustle? Was not the big boss a millionaire? He did not bring an indictment against labor. He mulled over what there was in life in this particular situation that made men behave that way. There was the young woman who had been assigned to a sales job

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in a "one price" department store. She found that when a sale faltered because the prospect thought the price too high, she was expected to push a button that brought the manager up from his office below. He would explain that the price on the label was all a mistake, that in truth it should have been so and so—and put it to suit the occasion. She resigned as she was counselled to do by her college adviser. But she did not bring an indictment against all business. Run-of-the-mine of the world as it is, which provoked neither cynicism nor passionate revolt, but reasoned reflection! Of the one hundred and seven Antioch graduates during the years 1922-26, the largest single group chose education for their life's work.

Open-mindedness, experiment-mindedness, a surprising eagerness to face reality and reason from experience, these students so invariably revealed to me, that I came to feel them to be characteristic results of Antioch's discipline. They pervaded the faculty and the executives. They were salient in the Personnel Department with its thoroughgoing methods for selecting students for industrial positions, for searching out cooperating employers, for supervising students in the field.

Here at Antioch, I saw for the first time the possible effects of Dewey's contention that schools must supplement the discipline which the reasoning powers get through lessons in science with that training of attention and judgment that is acquired only by doing things with a real motive behind and a real outcome ahead. The difference as I see it between Antioch and most experimental schools, including Dewey's own University Elementary School of the old days in Chicago, is this: It has not withdrawn from the world of contemporary realities. It has not attempted to recreate old-time occupational disciplines within the walls of the school house or the fences of the playground. It has boldly drawn the industries of our own day into its educational scheme.

Antioch is, of course, interested in giving its students a head-start along the road of the vocations they are to follow after college; its special object, however, in sending men and women into industry is not to make them technicians prematurely, but to give them precisely those character-forming disciplines which the domestic and village arts of an earlier generation supplied. Antioch does not bemoan contemporary realities; it embraces them for educational purposes. Antioch is a challenge to industrial leaders to place their industries on a professional basis and to make their educational values accessible. And the quality of intelligence I found among the students at Antioch underscored my belief that professional educators might do well to acquaint themselves with the tools, the processes and life of contemporary industry which more than the schools themselves are shaping the patterns of American culture.

MAKE THE METHOD FIT THE MIND

(*Continued from page* 267)

marriage and home life in order to extract from them what he could of personal benefit. In fact he now comes to the professor for advice from time to time. The other day he picked up a book in the city library about sex and marriage. He wanted to know the instructor's appraisal of the book, and whether there were any others of similar nature that he would recommend. Another time it was the question as to whether a certain book on vocational self-guidance which he had seen advertised would be worth sending for.

With the end of the school year just closed, he has completed the second division of the correlation course. This past year he has been reading psychology chiefly; not as you and I studied it to master a system, but to learn about life—his own life and its conditioning factors. In fact he has been reading all he can find in psychology books about these great life situations, marriage, work, play, community associations, and about his relations to the big universe itself. As an exercise in correlation, suppose you take the psychology textbook you once studied and read again the chapters on instinct and emotion, with this boy's question in mind—what knowledge and attitudes ought I to have in order to insure a happy marriage and home life? Read them again to see what the legitimate leisure-demands of a normal man are, and how they can be met. Read every chapter of your psychology again with these situation-problems in mind and see whether psy-

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chology does not mean more to you than when you took it in daily-dozen doses in college. If you will do this, you will see what has been going on in J. W.'s mind this year.

The sequel to this is that J. W. has thoroughly reestablished himself in college. He is getting both personalized and socialized. I now have no more anxiety for him. In fact I think we can guarantee that when the time comes he will emigrate into society not only well equipped but with a real flair for his vocation, and with insight into the social function of his job. On top of this I think he will have a working philosophy of life that will give him poise and inward resource. Besides he will be a good neighbor.

WE have just completed plans for E. H. to begin his project next September as he enters his junior year. He expects to be a dentist. Of course we cannot give him a dental course; that he must get at dental college. But after considerable thought we have arranged for him a background study which will accomplish three things: (1) give him a rich liberalizing experience, (2) orient dentistry for him in the social process, and (3) give him increased motive in the balance of his college course and hence send him into dental college with better preparation.

The project is for superior students only. It is an independent study-plan like the honors courses to which reference has been made, but with two very important differences, namely, (1) the apprenticeship and (2) the principle of selection of things to be studied. Moreover, eligibility for project work is determined not simply by grades; for often the individuals who are most suggestible and docile "pull" the best marks. Initiative, organizing ability and career-motive are reckoned on a par with marks. In fact mediocre marks are sometimes but the result of an intellectual revolt against the spoon-feeding of secondary school carried over into college. E. H. is a shining example of this.

It is heartening to discover how ready the man of affairs is for this sort of educational approach. Not only are they interested in it from a theoretical point of view, but they show a stimulating willingness to cooperate in the matter of apprenticeship. And so E. H. is to be apprenticed to a dentist. Other projects that can be arranged with equal ease and profit are accounting, home-making, journalism, law, library work, medicine, ministry, nursing, social service, and teaching.

Originally no doubt, apprenticeship meant habit formation rather than thought. For this reason "apprenticeship" does not accurately name the thing we are really seeking for; but until a better term suggests itself we designate the initial stage of the project as the apprenticeship. E. H. will spend half-time in an office for the first semester of his junior year, answering the telephone, keeping the calendar, sterilizing instruments, polishing plates, putting away instruments, observing, asking questions, and looking through dental literature. We want him to gain such a concept of what the meaning of "dentistry" is as is possible upon the basis of this experience. Not that this meager experience will count for much in the technical training which must follow later, but that the balance of college will itself have a richer meaning. Some appreciation of the significance and problems involved in this career situation will certainly be deposited and serve as a focus for all the coordinated reading which accompanies and follows the apprenticeship.

But the project is primarily an intellectual enterprise functioning around a nucleus of personal experience and the coordinated reading constitutes the bulk of this. The procedure is very similar to that in the honors courses and the independent study plan, but the principle of selection in working out the bibliography is totally different from that operating in the selection of "fields of concentration" in the typical honors course. In honors courses the fields are already surveyed and fenced in, and the surveying and fencing have been done quite without reference to anybody's life-plan. Indeed that was all attended to before the student arrived upon the scene. For example, in one institution there are four fields of concentration any one of which you might select as an arena in which to try for honors: mathematics, physics, and astronomy; philosophy, history, and social science; English

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language and literature; and French language and literature.

But in the case of E. H. the surveying and fencing was done only after his needs had been analyzed. These needs were determined by the nature of the vocation-situation in E. H.'s own life, and such subjects or parts of subjects as have value as means in the adjustment process got included within the fence. Professor Kilpatrick has made a useful distinction between three concentric circles of learning. First, there is *primary* learning. In E. H.'s case all those principles and laws, which, taken with the technique of dentistry, make up the science of dental surgery, constitute primary learning. Of course by far the major portion of this must be got at the dental college; but the basic principles, laws and facts of chemistry, physics, biology, physiology, and the like are certainly available in the corresponding departments of college. The apprenticeship experience makes vivid the need of this information. The second kind of learning is *accessory*. Here is included an acquaintance with the source and natural history of dental materials, the nature of processes employed, the location and policy of business and manufacturing concerns who deal in this line of goods, who the authorities are in different phases of the science, and something about their methods. Finally, there is *concomitant* learning, including more remote principles of economic organization and the relation of dentistry to the specialized work of the world; the principles of professional ethics and their relation to the larger problems of personal morality and social welfare; the relation of dentistry to medicine and all problems of physical and mental health or disease; the relation of dentistry to education and vocational aptitudes; to family welfare and leisure pursuits—in fact all that goes to make a constructive working philosophy of life. "Reading with a purpose" is a perfectly good slogan; but perhaps "educating for a purpose" may not be so trite. This is precisely the objective of the project.

SO, planning for the coordinated reading in E. H.'s project required a careful survey of the literature within or on the borders of their departments by the professors of biology, chemistry, physics, psychology, sociology, economics, and ethics. These professors are his "committee," and they have drawn up with him a bibliography for a comprehensive reading course, including an imposing list of books and periodicals covering a wide range of titles. These he will read under his own steam according to his own schedule, coming to the members of his committee from time to time for questions, discussions, and to make reports.

Experience has shown that young people eat up work when the enterprise is one which has meaning in terms of their own interests. Spoon-feeding, compulsory schedules, absence and tardiness penalties, eligibility rules, and the like are utterly irrelevant when the student has an objective. When a young man sees the relation between history and the development of the line in which he is interested, or between economic processes and price-fixing in his field, or between social control in the interest of health and his occupational advancement, it is not going to be difficult to get him to read history or economics or sociology. And every vocational situation has its own fringe of concomitant information, an acquaintance with which would not only make the student a more effective and efficient member of the community, but would at the same time constitute for him a liberal education.

In conclusion, may I repeat that we hold unalterably to the determination to make Whittier College a college of liberal arts. The correlation and project work is in no sense an attempt to give a substitute for the technical training of professional or technical schools, but to make the methods of instruction fit the mind of the man who wishes to be prepared to meet the situations of life. The intention is to give a background, a halo of meaning to a man's job, and a point of view regarding both it and the rest of life. The subject-bound, lecture-bound horizon is disastrous to the development of the individual who is trying to get educated. What is necessary, and what is being sought in this and other experiments in higher education, is to synthesize the job-life, the leisure-life, the community life, and the religious life with the educational life, so that students shall grow into efficient, socialized personalities.

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Leadership

"IF you call a tail a leg," said Lincoln, "how many legs has a dog?" "Five." "No," replied Lincoln, "because calling a tail a leg doesn't make it a leg."

So it is with people and labels—as well as with dogs and tails.

Take leadership, for example. Some men and women are labeled leaders who are more concerned with the label than with the fact.

But leadership, like art, is one-tenth genius (or desire), and nine-tenths hard work. A leader cannot afford to go off half-cocked. He must have a definite objective and must concentrate so vigorously on the attainment of it that he has little time in which to ponder on his label.

Leadership of that kind—your kind—is needed in a hundred phases of social progress. Some of them are represented on these pages. Inquire into them.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA—Constituted by 28 Protestant communions. Rev. C. S. Macfarland and Rev. S. M. Cavert, Gen. Sec's; 105 E. 22nd St., N. Y. C.

HAMPTON INSTITUTE—Trains Negro and Indian youth for community service. Advanced courses: agriculture, builders, business, home-economics, normal. Publishes "Southern Workman" and free material on Negro problems. J. E. Gregg, principal.
Dept. of Research and Education, Rev. F. E. Johnson, Sec'y.
Commissions: Church and Social Service, Rev. W. M. Tippy, Sec'y; International Justice and Goodwill: Rev. S. L. Gulick, Sec'y; Church and Race Relations: Dr. G. E. Haynes, Sec'y.

HAMPTON INSTITUTE—Trains Negro and Indian youth for community service. Advanced courses: agriculture, builders, business, home-economics, normal. Publishes "Southern Workman" and free material on Negro problems. J. E. Gregg, principal.

HUDSON GUILD—436 West 27th Street. Dr. John L. Elliott, head worker. Non-sectarian neighborhood-house: organized to make effective in the community better ways of living and working together thru co-operative effort. Social, educational, recreational activities for men, women, and children. Health work; Athletics; Neighborhood Theatre; Mental Hygiene clinic. Supported by voluntary contributions and memberships.

JOINT COMMITTEE ON METHODS OF PREVENTING DELINQUENCY—Graham Romeyn Taylor, executive director, 50 East 42nd Street, New York. To promote the adoption of sound methods in this field, with particular reference to psychiatric clinics, visiting teacher work, and training for these and similar services; to conduct related studies, education and publication; and to interpret the work of the Commonwealth Fund Program for the Prevention of Delinquency.

LEAGUE FOR INDUSTRIAL DEMOCRACY—Promotes a better understanding of problems of democracy in industry through its pamphlet, research and lecture services and organization of college and city groups. Executive Directors, Harry W. Laidler and Norman Thomas, 70 Fifth Avenue, New York City.

THE LEAGUE OF NATIONS NON-PARTISAN ASSOCIATION—6 E. 39th Street, New York City. Charles C. Bauer, director. An Association supplying factual information about the League of Nations, World Court and the International Labor Office, in an effort to give Americans a true picture of the effectiveness of these organizations. Literature, educational material, a speakers' bureau, a film, slides, exhibits, and a reference library, are available to the public. Memberships which include subscription to the Association's monthly publication, range from $1.00 to $100.

NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS—Mrs. Robert E. Speer, president; Miss Mabel Cratty, general secretary, 600 Lexington Avenue, New York City. This organization maintains a staff of executive and traveling secretaries to cover work in the United States in 1,034 local Y. W. C. A.'s on behalf of the industrial, business, student, foreign born, Indian, Colored and younger girls. It has 159 American secretaries at work in 49 centers in the Orient, Latin America and Europe.

NATIONAL CHILD LABOR COMMITTEE—Wiley H. Swift, acting general secretary, 215 Fourth Avenue, New York. To improve child labor legislation; to conduct investigation in local communities; to advise on administration; to furnish information. Annual membership, $2, $5, $10, $25 and $100 includes monthly publication, "The American Child."

NATIONAL COUNCIL, CHURCH MISSION OF HELP—1133 Broadway, New York. Agency of the Episcopal Church dealing with problems of unadjusted youth through social case work method. Fifteen units have been established, maintaining staffs of trained case workers in nine states.

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DIRECTORY OF SOCIAL AGENCIES

NATIONAL CHILD WELFARE ASSOCIATION, INC.—(est. 1912, incorp. 1914), 70 Fifth Ave., N. Y. C. (tel. Chelsea 8774). Promotes as its chief object the building of character in the children of America through the harmonious development of their bodies, minds, and spirits. Its method is, in co-operation with other organizations, to originate and disseminate educational material in the form of posters, books, bulletins, charts, slides, and insignia. Through its "Knighthood of Youth" it provides homes, schools and church schools with a method of character training through actual practice. Officers: Dr. John H. Finley, Pres.; Charles F. Powlison, Gen. Sec'y.

THE NATIONAL COMMITTEE FOR MENTAL HYGIENE, INC.—Dr. William H. Welch, honorary president; Dr. Charles P. Emerson, president; Dr. Frankwood E. Williams, medical director; Dr. Clarence J. D'Alton, executive assistant; Clifford W. Beers, secretary; 370 Seventh Avenue, New York City. Pamphlets on mental hygiene, mental and nervous disorders, feebleminded-ness, epilepsy, inebriety, delinquency, and other mental problems in human behavior, education, industry, psychiatric social service, etc. "Mental Hygiene," quarterly, $3.00 a year; "Mental Hygiene Bulletin," monthly. $.50 a year.

NATIONAL CONFERENCE OF SOCIAL WORK—John A. Lapp, president, Chicago, Ill.; Howard R. Knight, secretary, 277 E. Long St., Columbus, Ohio. The conference is an organization to discuss the principles of humanitarian effort and to increase the efficiency of social service agencies. Each year it holds an annual meeting, publishes in permanent form the Proceedings of the meeting and issues a quarterly Bulletin. The fifty-fourth annual meeting of the Conference will be held in Des Moines, Iowa, May 11-18, 1927. Proceedings are sent free of charge to all members upon payment of a membership fee of five dollars.

THE NATIONAL TRAINING SCHOOL FOR INSTITUTION EXECUTIVES AND OTHER WORKERS—At the Children's Village, Dobbs Ferry-on-Hudson, New York. To furnish adequate training to properly qualified people wishing to engage in, or already engaged in, institution work. Provide opportunity for carefully guided study in all phases of institution management and activity. Aims to furnish a trained personnel for child caring institutions. The first and only school of its kind in the country. For futher information address Calvin Derrick, Dean.

NATIONAL COMMITTEE FOR THE PREVENTION OF BLINDNESS—Lewis H. Carris, managing director; Mrs. Winifred Hathaway, associate director; Dr. B. Franklin Royer, medical director, and Miss Eleanor P. Brown, secretary; 370 Seventh Ave., New York. Objects: To furnish information, exhibits, lantern slides, lectures, personal service for local organizations and legislation, publish literature of movement—samples free, quantities at cost. Includes New York State Committee.

NATIONAL CONGRESS OF PARENTS AND TEACHERS—Mrs. A. H. Reeve, President, Mrs. A. C. Watkins, Executive Secretary, 1201 Sixteenth Street, N. W., Washington, D. C. To develop cooperation between home and school, and an informed public opinion which will secure highest advantages for all children.

NATIONAL COUNCIL OF WOMEN—370 Seventh Ave., N. Y. C. Clearing house for 35 women's organiations. Valeria H. Parker, M.D., President.

NATIONAL HEALTH CIRCLE FOR COLORED PEOPLE, Inc.—370 Seventh Avenue, New York City. Col. Theodore Roosevelt, Honorary President; Dr. Jesse E. Mooreland, Pres.; Dr. George C. Booth, Treasurer; Miss Belle Davis, Executive Secretary.

To organize public opinion and support for health work among colored people.
To create and stimulate health consciousness and responsibility among the color people in their own health problems.
To recruit, help educate and place young colored women in public health.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION—Anna A. Gordon, president; Headquarters, 1730 Chicago Avenue, Evanston, Illinois. To secure effective enforcement of the Eighteenth Amendment, to advance the welfare of the American people through the department of Child Welfare, Women in Industry, Social Morality, Scientific Temperance Instruction, Americanization and other allied fields of endeavor. Official publications "The Union Signal" published at Headquarters.

NATIONAL WOMEN'S TRADE UNION LEAGUE—Mrs. Raymond Robins, honorary president; Miss Rose Schneiderman, president; 247 Lexington Ave., New York; Miss Elizabeth Christman, secretary, 311 South Ashland Blvd., Chicago, Ill. Stands for self-government in the workshop through organization and also for the enactment of industrial legislation. Information given.

NATIONAL URBAN LEAGUE—For social service among Negroes. L. Hollingsworth Wood, pres.; Eugene Kinckle Jones, exec. sec'y; 127 E. 23rd St., New York. Establishes committees of white and colored people to work out community problems. Trains Negro social workers. Publishes "Opportunity"—a "journal of Negro life."

PLAYGROUND AND RECREATION ASSOCIATION OF AMERICA—315 Fourth Avenue, New York City. Joseph Lee, president; H. S. Braucher, secretary. Special attention given to organization of year-round municipal recreation systems. Information available on playground and community center activities and administration.

RUSSELL SAGE FOUNDATION—For the Improvement of Living Conditions—John M. Glenn, dir.; 130 E. 22nd St., New York. Departments: Charity Organization, Delinquency and Penology, Industrial Studies, Library, Recreation, Remedial Loans, Statistics, Surveys and Exhibits. The publications of the Russell Sage Foundation offer to the public in practical and inexpensive form some of the most important results of its work. Catalogue sent upon request.

SOCIETY FOR THE PREVENTION OF CRIME—1819 Broadway, New York. To aid law-enforcement and the removal of sources and causes of crime and stimulate honest official conduct. Howard Clark Barber, Supt.

ST. ANDREW'S REST, Woodcliff Lake, N.J., is conducted by the Episcopal Sisters of St. John Baptist for convalescent or tired girls and women. Season, May 15 to October 1. Apply to Sister in Charge. Telephone, Park Ridge 152. (Country Branch of St. Andrew's Convalescent Hospital, N. Y. C.)

TUSKEGEE INSTITUTE—An institution for the training of Negro Youth; an experiment in race adjustment in the Black Belt of the South; furnishes information on all phases of the race problem and of the Tuskegee idea and methods; Robert R. Moton, principal; W. H. Carter, treasurer; A. L. Holsey, secretary, Tuskegee Institute, Ala.

WORKERS' EDUCATION BUREAU OF AMERICA—a cooperative Educational Agency for the promotion of Adult Education among Industrial Workers. 476 West 24th Street, New York City. Spencer Miller, Jr., Secretary.

(*Continued from page* 274)

that concealment was unthinkable—from being sent to the sorely dreaded hospital. Not until Gov. Altgeld announced he was about to call a conference of the governors of Indiana, Wisconsin, Iowa, Missouri and Kentucky, with a view to instituting an embargo upon all shipments of products of the needle trades from Chicago, did the owners of the goods believe that the new law must be obeyed. They then instituted in good earnest a campaign of vaccination in their factories, their contract shops, and the tenements to which these latter sent out goods. So strong was the feeling against vaccination in the tenements that one promising young surgeon working with the vaccination squad was disabled for life for his profession, his elbow being shattered by a shot from an excited tailor.

The non-transmissibility of smallpox germs in woolen fabrics seems never to have been definitely proved. Without reference to the epidemic the occasional appearance of isolated cases on lonely farms in the Northwest, throughout 1924, could not be explained, especially when it coincided as it frequently did, with the previous receipt of woolen garments from the Chicago mail-order houses.

The Illinois Association of Manufacturers, established in 1893, seems not to have been in working order until after the new law took effect in July, or to have been too feeble to make any timely opposition. No sooner, however, had we begun to enforce the statute against violators in the tenement houses, by urging their employers to cut off supplies of work during the period of the epidemic, warning them that goods found in the presence of infection would be summarily destroyed, than many workers showed us letters from the Manufacturers' Association promising protection if they were molested by inspectors who were, the letters said, operating under a new law clearly unconstitutional.

From that day the Illinois labor law has never been without strenuous opposition, sometimes open, sometimes concealed, from that active body. When a labor measure for women or minors has been strengthened on paper, or a valuable new one enacted, the quality of the administering officials has been reduced, if this could be achieved.

This reactionary but undeniably permanent power of the Illinois Manufacturers' Association was formerly chargeable to a grievous error of the exceedingly powerful trade unions, viz: their neglect of, and contempt for, statutory safeguards compared with negotiations of the organized workers through their unions. Since 1920, however, this responsibility is shared by the rank and file of women voters who fail to line up effectively behind the most important labor measures. Together voting women and organized voting labor could always win.

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CLASSIFIED ADVERTISEMENTS

WORKERS WANTED

WANTED: at the Children's Village, Dobbs Ferry on Hudson, N. Y., military director who is also prepared to act as detail and relief officer. Permanent position within twenty miles of New York City under most favorable conditions to right party. Apply to Leon C. Faulkner, Managing Director.

WANTED: Experienced case worker as Assistant Secretary of Family Society in an Eastern City of 100,000. Duties will include some case work, the supervision of two workers and some committee and board work. Excellent opportunity for case worker to secure executive experience under supervision. 5846 SURVEY.

WANTED: A young woman experienced in mental testing for position as psychologist in institution for children. Write: Miss M. J. Atwater, Morganza, Pa.

WANTED: Head Worker, Jewish Community Center. Opportunity for development. Salary $2,400. Apply Mrs. Ernest Morris, 712 Lafayette Street, Denver, Colorado.

WANTED: A Case Worker for rural child and family welfare work. Central Bureau of Social Service, 51 South St., Morristown, N. J.

WANTED: Two Counsellors and Assistant Housekeeper for Camp for Jewish business girls near Detroit. State qualifications. 5854 SURVEY.

SOCIAL WORKER. A large Jewish philanthropic educational and social organization needs a director of girls' work. Hours afternoon and evening. In applying, please state specifically and in detail age, education, experience. 5850 SURVEY.

TWO MEN, non-resident, for evening club director and basketball coach in large New York settlement. October 1. 5853 SURVEY.

CAPABLE and experienced teacher for Sewing and Handcraft Classes in a large Settlement. Resident position. To report any time before October 1st. 5831 SURVEY.

WORKERS WANTED

HOUSEHOLD MANAGER for New York Settlement. Only woman of ability and exceptionally good background can fill need. August 1. 5851 SURVEY.

WANTED: Trained Superintendent by Young Women's Hebrew Association of New Orleans. State qualifications, salary expected and when available. Address Mrs. Julius Goldman, Chairman Advisory Committee, 1525 Joseph St., New Orleans, Louisiana.

PERSONAL SERVICE WORKER, resident, for settlement in New York. Successful case work experience and a gift for making happy contacts essential. August 1. 5852 SURVEY.

WANTED: Teacher of case work in an institution for the training of negro social workers. White or colored person, who has had supervisory experience in case work desired. Institution supported in part by two large national foundations and local community chest; has interracial board of the highest type; is located in a leading southern city. Salary $2,400 or more, depending upon training and experience. Communicate with 5859 SURVEY.

WANTED; at the Children's Village, Dobbs Ferry on Hudson, N. Y., a cottage couple, middle aged and competent, who are fond of children, and capable of firm but kindly control; man experienced as a carpenter or blacksmith preferred. Apply to Leon C. Faulkner, Managing Director.

GRADUATE NURSES, dietitians, laboratory technicians for excellent hospital positions everywhere. Write for free book now. Aznoe's Central Registry for Nurses, 30 N. Michigan Ave., Chicago, Illinois.

WANTED: Catholic Social Case Worker, college graduate with at least one year of experience in an approved agency. 5790 SURVEY.

SUPERVISOR for boys' work in small settlement. Part time, four evenings, two afternoons. Must have training in progressive methods. 5861 SURVEY.

Attention Social Workers!

Positions open now for

Child Placing Executive, East. $2,400.
Child Welfare workers and home finders (8), East and Mid-West. $1,200-$2,200.
Executive Secretary, Council of Social Agencies, East. $3,000.
Psychiatric workers (2), behavior problems, adolescent girls, Mid-West. $1,500-$1,800.
Girls' club workers (10), recreation training, for Settlements in N. Y., Phila., Des Moines, Pittsburgh. $1,500-$2,400.
Experienced family case workers (34), East, South, Mid-West. $1,500-$3,000.
Executives (9), case work and group work exp. for welfare centers, Penna., Conn., N. J., Md., Wis., Ohio. $1,800-$2,500.
Asst. dir., N. Y. community house. $100 mo. and maint.
Supervisor, demonstration play center, East. $2,400.
Supt., small home for girls awaiting adoption, Penna. $100 mo. and maint.
Opportunities for college graduates with Sociology major to secure training in social case work, beginning salary $100 a mo.

THE COLLEGIATE SERVICE, Inc.
Occupational Bureau for College Women
11 East 44th Street
New York City

Social Work Dept. in charge of Pauline R. Strode, Ph.B. University of Chicago and graduate of Chicago School of Civics and Philanthropy

No registration fee
Send for application forms

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18 East 41st Street New York City
A professional employment bureau sincerely attempting to do a good job for both employers and workers in social service organizations.

COOPERATIVE PLACEMENT SERVICE. Social workers, secretaries, superintendents, matrons, housekeepers, dietitians, cafeteria managers. The Richards Bureau, 68 Barnes Street, Providence, R. I.

EXPERIENCED family case worker. Christian woman, Protestant. 25 to 35 years old. To work with a national organization in Louisiana or Arkansas. Write stating qualifications and salary expected. 5862 SURVEY.

SOCIAL WORK POSITIONS OPEN

Managing Director: Settlement, exp., maintenance, $4500.
Child Welfare Worker, exp., Phila., $2000.
Psychologists (2) School, $1600-1800.
Parole Worker, speak Yiddish, exp., $2000.
Assistant Superintendent, case work exp., College $1800.
Personnel Secretary, College, exp., $1700
Medical Social Worker, speak Yiddish, $1500.
Psychiatric Social Worker, exp., Rochester,
Nurse, R.N., exp. Orthopaedics, $1500.
Woman Dentist, School, main., $1200.
Summer Camp Counselors.

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WE HAVE OPENINGS in Sales Department for several men of vision and personality. Dignified work with annually increasing income. Isadore Fried, General Agent, New England Mutual Life Ins. Company, 1440 Broadway.

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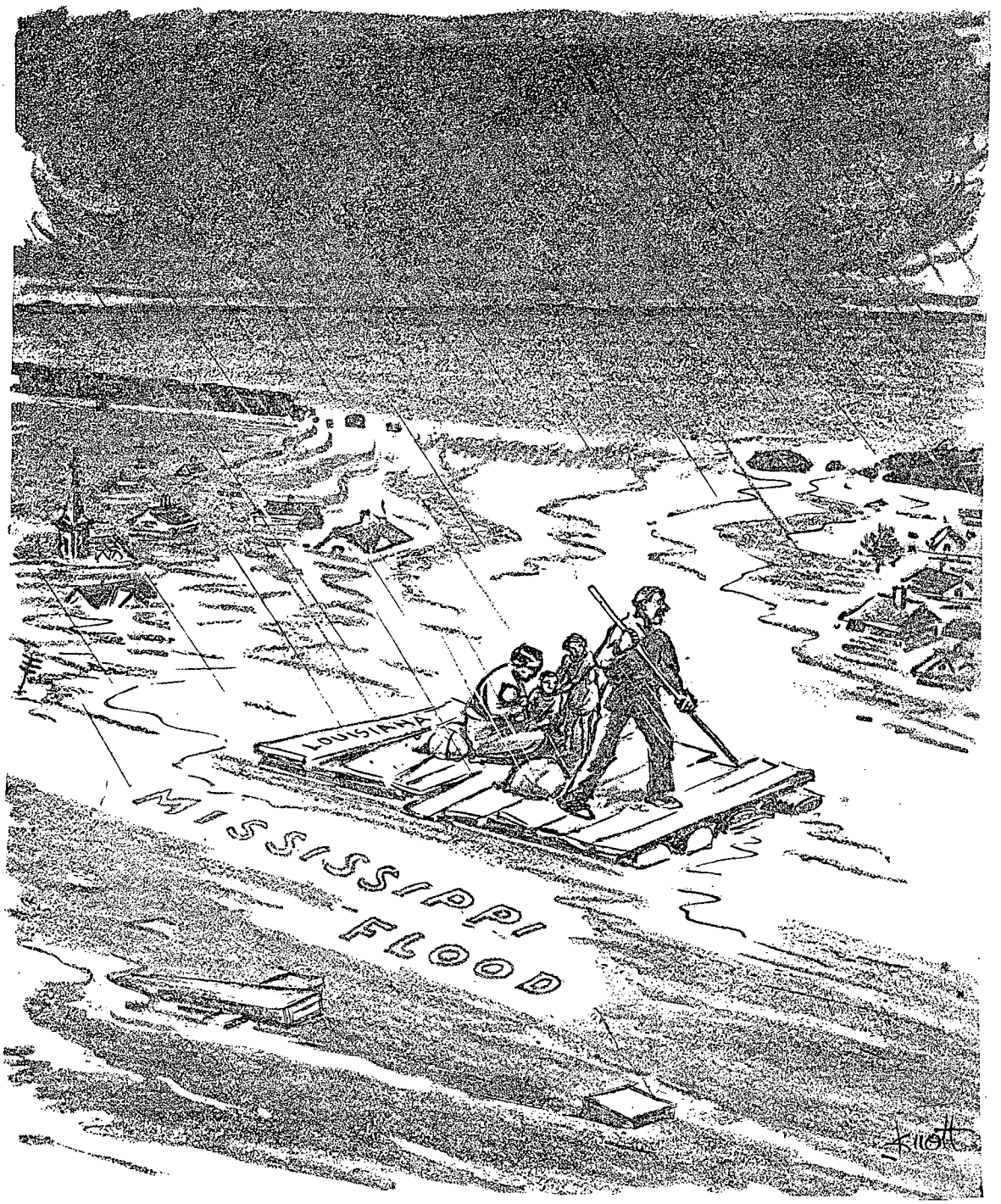

Cartoon from the Dallas News, by Knott

FORTY DAYS AND FORTY NIGHTS

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